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*MODERN SCIENCE METHODS APPLIED TO  
THE STUDY OF MIND; ETHICS AND RELIGION.*

# THE HUMANITARIAN REVIEW

DEDICATED TO HUMANITY, AND DEVOTED TO AFFIRMATIVE, CON-  
STRUCTIVE LIBERALISM IN RELIGION; ETHICAL CULTURE;  
SECULAR GOVERNMENT; "HEAVEN" ON EARTH, ETC.

SINGLETON WATERS DAVIS, EDITOR.

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A Magazine for Original Thinkers.

Los Angeles, Cal. Aug. 5, 1907

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and in response to your request I have enclosed  
the new library upon my books to receive the  
Review regularly in the future, and besides, I



this day send you a complete set of the publication  
from the first—vols. 1, 2, 3, 4 and 5—so far as com-  
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Whether in Christian or on heathen ground"

Most sincerely,

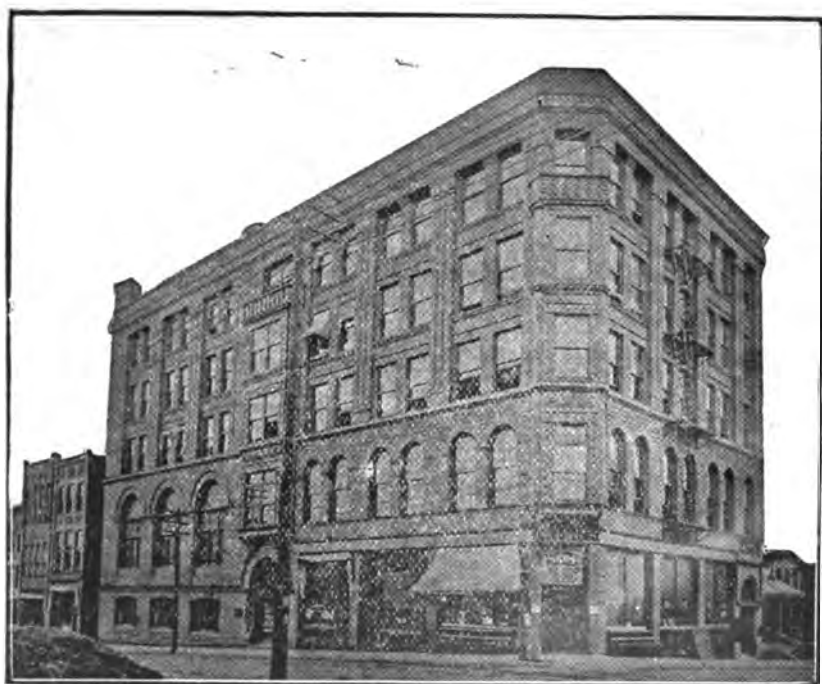
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A  
Letter

File in vol. 1







## **THE LIBERAL UNIVERSITY.**

**NORTHWEST COR. NINTH AND LOCUST STS.,  
KANSAS CITY, Mo.**

**[ See page 21.]**



# THE HUMANITARIAN REVIEW

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VOL. I      LOS ANGELES, CAL., JANUARY, 1908.      No. 1.

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## SOME CARDINAL PRINCIPLES.

BY THE EDITOR.

[N. B.—No reader is expected to accept the statements in this article as representing any body of believers or non-believers in spiritism, materialism, or anything else; they are merely *personal, individual* views of the writer, believed to be well-founded. If they appeal to your reason favorably, well and good; if not, your right to disagree is freely acknowledged. So with everything else in this magazine.]

**T**RUTH is a mental photograph of reality.  
Science is an orderly arrangement of a collection of ascertained correlated Truths.

No microscope has ever yet revealed to the human eye the ultimate particle of matter, the atom; yet men generally conceive of every material substance as a compound of indivisible though almost infinitely small particles. Hence the expression "gross" in contrast with "spirit" is utterly without foundation in science or common observation.

To define spirit as a "sublimated" or "refined" form or state of matter is to place it in the same category with matter, which is observed to exist under

innumerable conditions, and so the reproach of the epithet "materialist" so rancorously applied to many physical scientists by believers in "etherial bodies" of a "spiritual order" is no less applicable to those who define spirit as refined or sublimated material (or even etherial substance), and more so when they consider spirit and mind, "objective" or "subjective," as identical, for no so-called "materialist" thinks of mind as a form of matter but as an *immaterial* attribute of a certain material organized body—the brain.

The real materialist is he who is incapable of a conception of motion, force or mind as immaterial properties or attributes of matter, and who thinks of the mind or spirit, as well as physical force, as a sort of vapor or attenuated condition of some unique kind of matter; witness the crude idea of electricity as a "fluid," and the same of animal magnetism; so the phrase "thoughts are things," so common of late even with professed "New Thought" people!

People speak contemptuously of "gross" matter, as a part of nature base, evil and contaminating to the "pure spirit." Now, I think this a fallacious and unjustifiable conception, resulting from erroneous theological dogmas, and that matter is no less "holy" or "sacred" than spirit—granting that they are two distinct entities logically comparable with each other. All matter is, *per se*, pure and fine—it is only relatively that any material substance, thing, or human body, can be justly called impure, base, gross or evil. So far as men *know*, the ultimate particles of matter, molecules, are as small as the ultimate constituents of spirit, if the comparison is logically admissible (which

I deny). And so far as the groupings of the elements of material bodies are concerned, to human comprehension they are insurpassable, even in such apparently "coarse" formations as that of the solar system and the earth under our feet. So far as the speculation about "gross" matter and the "finer forces," "pure "spirit," or anything "behind," back of or "above" matter, is concerned, there is not one fact in all the domain of science to base it upon. The placing of the "flesh" and the "Devil" in the same category is nonsense—arising from ignorance of the relationship of human beings to their environment. Contempt for "mere matter" and the human body as things ignoble is born of superstition and results in neglect of the very fountain-source of the spirit or mind. The relative goodness or badness of the body is what each makes for himself by his habits of life. The constitution of the material universe, so far as finite mind is able to comprehend it, is overwhelmingly sublime and the very standard of perfection itself. Long live *glorious Matter* and *glorified Human Bodies*! Not merely over-developed muscle, do I mean, but *clean, properly cared-for, and well-developed* in that organ especially which enobles man and renders him *distinctively human and humanitarian*—the *brain*.

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"IN THE sidereal universe, in the solar system, in our own planet, and in the physical, vital, sentient and rational phenomena it exhibits, evolution everywhere rules. It rules the intellectual, ethical and æsthetic development of the human race, and its action becomes the more clearly seen the more patiently we study the history of religion in all its varied forms with their varied developments from age to age."—*Dr. St. George Mivart, in the "Nineteenth Century."*

## THE SCIENTIFIC METHOD.

BY THE EDITOR.

IN writing of ethics, religion, psychic investigation, etc., elsewhere I have said that the modern scientific method should be applied in the study of these subjects as well as in that of any of the physical fields of inquiry; and on the title page of the REVIEW I have placed this sub-title: "Modern Science Methods Applied to the study of Mind, Ethics and Religion." A word of explanation may, here in the first issue of the magazine, be appropriate. Of course all scholarly scientists know quite well what is meant by the phrase *scientific method*; but the general reader and the novice in science in many cases have only vague ideas of its meaning and importance, though it is a popular rather than a technical expression. In the modern scientific method of investigation there are five steps or mental processes, as follows: 1. Observation; 2. Experimentation; 3. Generalization (comparison and classification); 4. Deduction; 5. Verification. Although this is called the modern method it is as old as reason itself in crude application—there can be no real reasoning without it. It is modern only in the sense that it is now applied with greater precision, with better means and more comprehensiveness of application, unmixed with preconceived ideas not based upon facts—prejudice, than in the past.

In the past the logical processes were used involuntarily and unconsciously, largely; and, outside of the physical sciences, this is still the case. It was used only in the study of material things—the investigation of physical phenomena, and mostly so still. In the realm of mind, or "spirit," if you



please, it was, and is now by many, thought to be not applicable. Besides, it has been assumed that there exists a realm "outside" of, "behind," or "above" nature—the realm of the "supernatural," the field of theology and religion of man's relationship to the gods and a life in a supernatural sphere outside of the range of bodily organs of perception and after death of the body and even annihilation of the material universe. Theologists assert that "carnal reason" cannot take cognizance of "things spiritual," but that man must learn of them by direct or indirect revelation from a spiritual personal being, or beings, superior to him. Even as to ethics, knowledge of right relations of men with one another, they, for the most part, proclaim that men know or can know only by a revelation from God, i. e., Jhvh, the god of the Hebrews, and that the Decalogue of the Bible is a perfect, literal code of ethics directly handed by him to man ready graved upon tablets of stone. In matters of religion as a system of faith—belief not based on facts of observation—they are still more positive and persistent in denying the possibility of successfully learning anything by the pure scientific method.

However, men who have become more or less imbued with the scientific spirit of this age of reason are forcing the issue and invading the "sacred precincts of religion" and ethics. Even among theologians are some who are doing so, as witness the work of the "Higher Critics" in their investigation of the Bible.

That ethics and religion are legitimate fields for scientific research unbiased by reliance on inspiration, faith or belief in anything supernatural, seems to me to be a truism. One of the higher critics, Rev. David Sprague, some time ago, in the *Popular Science Monthly*, supports this view as follows:

"Is there any department of human knowledge to which scientific method of investigation is not applicable? If scientific method is what we define it to be: that method of dealing with phenomena which reason declares—and reason has shown to insure the greatest accuracy in results, then there is obviously no department of knowledge to which that method

is not applicable, for it means simply the method which will bring us nearest to the truth. When we are dealing with the highest spiritual verities we [the higher critics] use that method which will bring us nearest the truth; we are bound to use it in the interest of truth."

This is the common ground occupied by all the higher critics who are worthy of the name, in theory, at least. But they have not been as successful as they might have been if they should have wholly laid aside their preconceived erroneous notions of the historical character of the Bible stories and the manner of their origin. They have only partially entered upon the use of the true scientific method—failing to make sure of a proper view-point as the very groundwork of their investigations, but have assumed the most equivocal traditions to be true and as reliable premises upon which their work begins and so leads to uncertainty and want of true results. A few men, however, who have not been handicapped by an early theological mis-education, or who have not allowed their prejudices or fear of giving offense to their more bigoted "brethren of the cloth" to hamper them—men who are real scientists by nature, education and training, and who are willing that truth should prevail though the heavens fall and the gods flee away like the mists of morning before the advance of the rising sun, are diligently and thoroughly working this forbidden territory. In the REVIEW I shall with pleasure refer, from time to time, to such investigators, the progress of their labors and the results attained.

---

"EDUCATION is our only political safety; outside of this ark all is deluge."—*Horace Mann*.

"EDUCATION is a better safeguard of Liberty than a standing army."—*Edward Everett*.

"I WOULD rather be a poor man in a garret, with plenty of books, than a king who did not love reading."—*Macaulay*.

## EVOLUTIONARY ETHICS.

BY W. D. LE SUEUR, B. A.

[In an article reviewing a criticism of Herbert Spencer's "Data of Ethics" by Goldwin Smith, Prof. Le Sueur makes a very strong defense and clear elucidation of the theory of the natural basis and evolution of ethics. It was published some time ago in the *Popular Science Monthly*, from which we extract the following highly interesting paragraphs,—Ed.]

MR. Spencer's book is essentially a study of human conduct (purposive action) in its origin and development, with a view to discovering the nature and sanctions of morality. That it is of the utmost importance that men should feel strongly the distinction between right and wrong Mr. Spencer everywhere implies; and his object is to place that distinction on a basis which, if not so imposing as that heretofore furnished by theology, may at least not be subject to the vicissitudes which seem to be the portion of all theological codes. . . . In connection even with self-regarding actions, a certain sense of moral power accompanies every subordination of an immediate impulse to one more remote. The individual awakens to a sense of a capacity for *choice*, and the foundations are thus laid for moral freedom. It is, however, the life of the family, the tribe, the community, that lends the greatest enlargement to individual thought and feeling. Care for offspring comes first to break down the tyranny of exclusive regard for self; the family develops into the tribe, and men learn

to practice a certain measure of justice toward one another as the essential condition of co-operation. The increasing harmony of outward relations has its inward counterpart in increased strength and breadth of sympathy. The moral quality of an action depends upon the degree in which it tends to promote or diminish happiness; but this is in most cases to be determined rather by the conformity or non-conformity of the action with certain general principles ascertained to be favorable to happiness than by an inquiry into the results likely to flow from it in a special case. Moral actions, in general, are those favorable to life, not only to its preservation, but to its improvement; immoral actions are those which tend to the shortening or the impoverishing of life. In speaking of life here, we speak not only of the condition of animation, but of all that successive experiences, successive enlargements of the range of thought, action and sympathy, have built into, or worked into, the human consciousness. To help forward this work of integration is good; to retard or counteract it is evil. In common speech the terms good and evil are upon the whole applied to actions just in accordance as they tend, or are believed to tend, in one or other of these directions.

As the aim of all voluntary action is the furtherance of happiness, the test of perfection in an action will be its fully accomplishing that object. A man who procures a momentary gratification by some unwholesome indulgence has not performed, even from a selfish point of view, a perfect action, seeing that its effects are partly, at least, destructive of the end he has in view. The man who, losing his temper, quarrels with a neighbor, does not, even from a selfish point of view, perform a perfect action; for, whatever satisfaction he may derive at the moment from the utterance of angry words, he can derive no benefit, but only the reverse from the subsequent alienation of his neighbor's feelings. From a social point of view, no action is perfect which benefits only the actor, or which benefits some one else at the actor's expense. Self-sacrifice may be ethically noble; but that any necessity

for it should arise implies some defect in the conditions of existence, and therefore of action. If it enables us, on the one hand, to estimate the moral resources of humanity, it points, on the other, to evils which it behooves us to remedy; for why should the gain of one be purchased by the loss of another? To find a perfect action, therefore, we must look for one all the effects of which, so far as they can be traced, are good, which not only involves no sacrifice of happiness, either to the actor or to the person who is the object of the action, but which is equally beneficial to both. Social evolution being a manifestly unfinished process [and so is every other evolution—Ed. H. R.], the region of the social activities cannot be expected to furnish the best examples of perfect adjustment. In searching for such an example, Mr. Spencer therefore falls back, in the first place, on the physical region, and cites—to Mr. Smith's great amusement and scorn—the case of a mother suckling her child. We quote his words:

“Consider the relation of a healthy mother to a healthy infant. Between the two there exists a mutual dependence which is a source of pleasure to both. In yielding its natural food to the child, the mother receives gratification; and to the child there comes the satisfaction of appetite—a satisfaction which accompanies furtherance of life, growth, and enjoyment. Let the relation be suspended, and on both sides there is suffering. The mother experiences both bodily pain and mental pain; and the painful sensation borne by the child brings, as its results, physical mischief and some damage to the emotional nature. Thus the act is one that is to both exclusively pleasurable, while abstention entails pain on both; and it is consequently of the kind we here call absolutely right.”

Here we are asked to recognize the *reductio ad absurdum* of Mr. Spencer's whole system of ethics. For our own part, we wholly fail to see where the absurdity comes in. If what we are in search of is a type to which *all* actions might advantageously conform, where shall a better be found than this? What would the condition of society be if all the actions of

men conformed to this type, blessing alike the doers and those toward whom the actions were directed? There is but one answer: it would be perfect. The end of all ethical self-discipline, the end of all social adjustments, is precisely to bring things as nearly as possible to this consummation. The good man, in the highest sense of the word, is he who loves his neighbor as himself; in other words, who desires that his action shall benefit his neighbor equally with himself, and not one neighbor only, but all neighbors, and who, therefore, regulates his actions with a view to universal utility. And in all social reforms what is it that we desire to bring about but this: that one man's gain shall not be another man's loss, but that the gain of one shall be the gain of all? ....

A most critical time, he [Goldwin Smith] thinks, has arrived in the intellectual development of society, and what the result is going to be he does not venture to predict. Serious breaches have been made in the defenses, not only of revealed, but of natural religion [theology]; the theistic hypothesis itself is threatened. The breaches *may* be repaired—Mr. Smith does not feel certain one way or the other; but meanwhile he thinks it a safe thing to point out the deficiencies of the evolution philosophy as compared with a theistic philosophy.—But supposing the breaches should *not* be repaired, but, on the contrary, widened; and supposing we should have in the end to fall back on the evolution philosophy or something like it, would it not, then, be the part of wisdom to make the most of it—to show it in the most favorable, rather than in the least favorable, light? Mr. Smith seems to us to be somewhat in the position of a man battering a house in which, according to his own admission, he may some day have to live. Supposing the evolution philosophy to be true, or to be an adumbration of the truth, any defects we may discover in it are simply defects in the constitution of things as compared with our former conceptions on the subject; and finding fault with the constitution of things is not the most profitable of employments. ....

Evolutionary ethics tell us what is evil, and explain the



why. They tell us that whatever depresses the energies of any human being, or comes between labor and its due reward, is evil. It drops no hints of mysterious compensation hereafter for ills borne in this life—so making things a trifle more comfortable still for the 'man in the suburban villa, with a good business in the city,' whom the voice of duty so imperiously calls to take a luncheon every day, instead of merely swallowing a hasty sandwich. That worthy citizen might, in interest of his digestion, like to think that the shivering storm-tossed mariner, the delver in the mine, the overworked and underfed farm-laborer, and all the beaten and baffled and despairing ones whose lot is so disagreeable a contrast to his own, should some day, after they had served their turn here in the production of capital, have some modicum of compensating happiness dealt out to him in a better world. If such be his soothing fancy, he cannot, at least, profess to draw it from the doctrine of evolution, which proclaims, without reserve or qualification, that suffering is suffering, that injustice is injustice, and that, if we would remedy these, we must work while it is called day. It is the weakness not the strength of theological and ultra-mundane doctrines that they lead, and have led, men to regard with more or less of acquiescence the sufferings of 'this present evil time.' . . . The whole solar system may be hurrying on through space toward some unknown goal, or in some infinite and incalculable circuit; but the motions that concern us are those that take place within the solar system, that lend themselves to observation and calculation, and that affect more or less the conditions of human life. We live in an environment to which we are adapted:—absolute truth lies beyond us, but relative truth is within our grasp. . . . Then let us set our faces steadfastly forward, not to 'confront a void,' for there is no void to confront—nothing has fallen out of the universe that ever was in it—but with a determination to conquer more and more of moral freedom, and, by our conscious efforts, to aid that unconscious labor of the ages by which better and better conditions are ever being won for the human race.

## FREETHOUGHT FLASH-LIGHTS

FROM HERE AND THERE.

A FLASH-LIGHT of a fraction of a second's duration, in midnight darkness, is sufficient to produce a good photographic impression on a sensitized plate from which thousands of truthful pictures may be reproduced; so these brief, laconic flashes of the light of Reason in the darkness of theological superstition may be equally productive of permanent pictures of Truth on the minds of thoughtful people.—ED. H. R.

"SOCIETY is possible only upon the condition that the members of it shall surrender more or less of their individual freedom of action."—*Huxley*.

"Alchemists may doubt  
The shining gold their crucibles give out,  
But faith, fanatic faith, once wedded fast  
To some dear falsehood, hugs it to the last."

—*Moore*.

"THERE is an idea abroad among moral people that they should make their neighbors good; one person I have to make good: myself. But my duty to my neighbor is much more clearly expressed by saying that I have to make him happy—if I may."—*Robert Louis Stephenson*.

"THE world has advanced. The Bible has remained the same. We must go back to the book—it cannot come to us—or we must leave it forever. In order to remain orthodox, we must forget the discoveries, the inventions, the intellectual efforts of many centuries; we must go back until our knowledge—or rather our ignorance—will harmonize with the barbaric creeds."—*Robert G. Ingersoll*.

"IF you want art, learning, science and literature to thrive; if you want to live under the more favorable conditions of na-



tional independence; if you want the world to be tolerant to your posterity, come forward at once and help out the paper that promotes your cause."—*C. F. Eldredge.*

"WHEN life has been duly rationalized by science, it will be seen that, among a man's duties, care of the body is imperative, not only out of regard for personal welfare, but also out of regard for descendants."—*Herbert Spencer.*

"A CHURCH in which services should be devoted to setting before men an ideal of true, just and pure living, where those weary of the burden of daily cares should find a moment's rest in the contemplation of the higher life that is possible for all, though attained by so few."—Ideal church of *Prof. Huxley.*

"THE whole theory of Creation—the creation of the universe, of the race, of men, of the soul of the individual—is at variance with the trend, deductions and demonstrations of modern science. Combinations change, but matter, force and the essential properties in things, are uncreatable, indestructible, eternal. Creation and annihilation are unknown to science."—*Orlando Smith in the Book Lover.*

"New occasions teach new duties;  
Time makes ancient good uncouth;  
They must upward still and onward  
Who would keep abreast of Truth;  
Lo! Before us gleam her camp-fires!  
We ourselves must pilgrims be.  
Launch our Mayflower and steer boldly  
Through the desperate winter sea,  
Nor attempt the future's portal  
With the past's blood-rusted key."

—*James Russell Lowell.*

"HUMANITY is the grand religion; and no god can put into hell, in another world, a man who has made a little heaven in this. God cannot make a man miserable, if that man has made someone else happy. God cannot hate anybody who is capable of loving somebody else. Humanity—that word embraces all there is. So I believe in this great Gospel of HUMANITY."—*Robert G. Ingeroll.*

# THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

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## PUBLISHER'S NOTICES.

*SPECIAL OFFER.*— *In the Prospectus a Special Offer was made for the month of January to induce early subscriptions. For the same purpose the same is now extended until the issue of the February number, about March 1st. Send in \$1 for your own subscription for two years, or for one year and another copy as a gift to someone else you may name for a year; or to two of your friends for six months each, or to four for three months.*

JANUARY, this number of the REVIEW is dated, though not published until February, for the reason that we want the volume and numbering to coincide with the year and months. It is intended to publish about the middle of each month, and expect to get No. 3 out March 15th, though the number for February will necessarily be a week or ten days late. When we get even with date more pages will be added to bring the magazine up to the size originally intended. Hoping our patrons will patiently bear with us this temporary lateness of issue and lack of full size until we get fairly under weigh, we shall work hard and cheerfully to make the HUMANITARIAN REVIEW soon fully come up to their expectations and the high standard of excellence promised in the Prospectus.

THE Fifteenth day of the month rather than the First has been chosen as our publication date for the reason that the other monthlies usually appear early in the month and this being largely a *review* we can thus make comments on and references to certain articles deemed of interest to our readers as soon as practicable after their publication. We hope to make this feature one of special interest.

EDITORIAL DEPARTMENT.

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"I" AND "WE," as indicating the name of the editor of this magazine, are both used herein,—the plural form in the editorial department only, the singular form in general articles. Contributors are expected to use the singular form.

SIGN your name to all articles to be offered for publication in this magazine—your *true* name—not even a *nom de plume*. It is right that the reader should know who is writing to him, just as much so as that one should not hide behind a screen when he talks to a listener; it's fair to the editor in order that the sentiments expressed shall be definitely attributed to the right person, relieving the editor of any suspicion of complicity in the matter. If your article is truthful and expresses honest and honorable sentiments only, you need not be ashamed of it; if not, and you *are* ashamed of it, likely the editor would be ashamed of it too if he should publish it, and you had better throw it into your own waste basket.

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NEWEST version: "So Man made God in his own image; male only created he him."

ANOTHER: "A superstitious mind with a guilty conscience is the beginning of the Fear of the Lord."

A BETTER name for Christianity would be Aposteism. The Roman Catholic Church is built on St. Peter and the Protestant churches on St. Paul.

THE number 42, written in the Bible "forty and two," for instance in the story of Elisha and the mocking children, is a veritable key to the mythological character of the Bible. Not only so, but also of the common origin, to some extent at

least, of the mythologies of the Arabians, Egyptians, Babylonians, Assyrians, Persians, *Hebrews*, Greeks and *Christians*!

THE story of the birth, miracles, saviorship and death of Jesus is but a variant of the story of Moses, which itself is but a variant of a myth whose origin was prehistoric, and yet easily accounted for and understood, *when one has the key*.

WHY DO the Bible authors speak of men as the "sons of God" and women as the "daughters of men?" The correct answer to this question lies deep in the mythological origin of the Hebrew scriptures. Not one orthodox Christian in the whole world can give the correct answer!

As to Christian authorities, in order of their prominence they stand like this: to Catholics,—PETER, PAUL, *Apostolic Fathers*, Jesus; to Protestants,—PAUL, PETER, *Gospel Evangelists*, Jesus. As to matters of theological dogma, as authority Jesus, in both cases, has about fourth place.

"AN Englishman has written this epitaph for J. Pierpont Morgan:

'He rests beneath the earth he made his own,  
And God once more is running things alone.'

—*Ass. Press Dispatch*.

"Alone?" Orthodoxy says Satan and God have been running things for nearly "6,000 years" on a sort of trust basis! And then, there's the Kaiser—what "blawsted Henglishman" dares, in face of the present German-English alliance, to commit *lese majeste* by intimating ever so softly, even, that things are not still being run by "ME and gott?"

"THE fool hath said in his heart, There is no God," so often used as a "scare argument" by theologians, quoted to non-believers in the authority or superior source of the saying, is a mistranslation and misinterpretation. Even were it correct, it has no more force as proof to him who does not accept the authority of the writer than a statement by some unknown semi-enlightened barbarian writer that "the fool hath said in his heart there is no man in the moon" would have to an enlightened modern astronomer. However, here is the more correct translation: "Nabal [a proper name] hath said in his

heart, There are now no Elohim," or bright gods. A free interpretive translation would be something like this: "The Genius of Winter hath said in mid-winter, There are now no Bull-Suns,"—i. e., the sun is not now in conjunction with the zodiacal constellation *Taurus*—or briefer, no Genius of Summer.

WHY DO the Bible writers use the numbers three, seven, twelve and forty-and-two so much oftener than other numbers? The correct answer to this question, also, demonstrates the mythological basis and origin of the Hebrew and Christian scriptures. We challenge theologians to correctly answer.

IN THE charges brought against Colonel Lynch for high treason, by the British prosecution, this clause occurs: "being moved and seduced thereto by the instigation of the devil."—If this part of the charge is true, the case should be dismissed and charges of seduction immediately brought against the devil.

THAT the so-called miracles of Jesus are only the meteorological events of the changing seasons of the year, brought about by the semi-annual apparent northern and southern migrations—declinations of the sun is easily demonstrable. The fact each and every one of them can be readily interpreted on this hypothesis is strong evidence of its correctness, and that the stories originated in, and are in fact, solar myths. In the REVIEW we hope to make, from time to time, some very interesting and convincing applications of this principle of Bible interpretation.

TO BE liberal is good—it is one of the human virtues, but it is not all of them; to be agnostic—to confess that one does not know what he really does not know—is one virtue; to be a free thinker is good—good for yourself and for your neighbor; to be atheistic is simply to disbelieve in the existence of the gods or of a god, particularly "God," the Jahveh-Elohim of the Bible, and is neither a virtue nor a vice, *per se.*, not being a voluntary act; to be an infidel, in the generally-accepted meaning of the epithet, is the same as to be atheistic—both are negative qualities. But to be *humanitarian* is to possess

all the noble attributes and practice all the virtues of perfect manhood. A Humanitarian is one who accepts this high ideal as his aim in life and does his best for its realization. The narrow, one-idea epithets we do not like—particularly those bestowed by opponents and enemies in a spirit of “making faces” and “mud-throwing.” We (individually) prefer a broad, comprehensive designation that is affirmative, unequivocal, unsullied by derisive application—such is the word HUMANITARIAN. What say you, reader?

THE name Humanitarian has been applied by theologians formerly to one who believed Jesus was merely a man; but now Christians who believe he was not the son of God are usually called Unitarians, and the former name is now used in the broad sense of one who believes humanity is the highest evolution of life, including conscious intelligence, on or connected with the earth, and should be the chief object of human interest and activity—what Ingersoll called the “Religion of Humanity.” But the best definition of the name Humanitarian is based not so much on *belief* or *unbelief* as on personal *character* and *ethical conduct* toward ALL mankind.

JHVH.—In our article, “Some Cardinal Principles,” we purposely spelled the “ineffable name” of the god of Israel, usually spelled Jehovah, sometimes Jahveh, or Iahveh, or Yahweh, or Yahwe, &c., &c., Jhvh. Why this variety of spelling? Simply because nobody knows what vowels should be used, the original Hebrew writing being without vowel letters. There is no support whatever for the use of the vowel letters in the above examples, nor for any at all. Our theory is that this particular name never had any vowels, written or spoken, and that for this reason was, originally, never spoken—it was *not possible*. The four letters of the original were not phonetic, but *ideographic*. We shall offer our interpretation of them in a future number of the REVIEW.

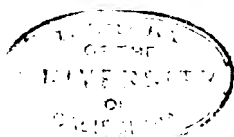
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ALL ARTICLES in this magazine without author's name or name of some other publication attached, is editorial matter.

## INTRODUCTORY.

TRUTH is the soul of SCIENCE, and truthfulness is the foundation rock upon which really excellent human character is built. The HUMANITARIAN REVIEW is now launched upon its career as a seeker for and promulgator of Truth and champion of Truthfulness, disseminator of right methods of character building, and investigator of questions of psychology, ethics and religion. It is to be a thoroughly *liberal, secular, freethought, scientific, humanitarian* magazine—giving special attention to the bearing of modern science upon the transformation of religion from misty Faith into bright Knowledge; and giving particular attention to reviewing, concisely, the current literature of a religio-scientific, ethico-scientific and psychological character, including that of the "New Thought," Mental Science, Spiritualism, Hypnotism, SUGGESTION, etc. But all this not as an end, but as a means of ascertaining truth that may lead to the highest and best development of human character and the welfare and greatest possible happiness of mankind—the advancement of a real Humanitarian civilization. Will you give us your *substantial* sympathy and so help to secure success for such a magazine?

This is to be a Liberal Review, not alone in the sense of being an advocate of Liberalism, but as being free, frank, broad, and tolerant in spirit and in the recognition of the rights of others in the reviewing, summarizing or commenting upon their produc-





tions deemed to be in opposition to modern living thought and enlightened sentiment, as well as their contributions thereto.

It is our aim to make the REVIEW to occupy a field not occupied by other reviews; that is, it will be devoted to particular branches of scientific investigation and practical application above enumerated, and adapted to popular requirements—in short, to make a truly popular review at the same time fully abreast of the most advanced thought involved in the consideration of these modern living issues. But the full realization of the review feature cannot be secured until we get the magazine fairly started, issued on time promptly and enlarged to the size originally intended. We hope to do this at about the third or fourth issue, that is, in March or April.

THE HUMANITARIAN REVIEW will advocate the following reforms, among others, in our laws :

1. Strict secularization of the public schools—prohibiting Bible reading, prayers, religious hymns, and teaching of religious dogmas of any kind.

2. No exemption of church property from taxation.

3. Abolition of the religious oath from all departments of the government.

4. Non-employment of chaplains in all institutions.

5. Non-recognition by government officials of the pope or any other church official as having any temporal power or authority more than other citizens.

6. No legal recognition of Sunday or any other holiday as a religious institution.

In short, Complete Secularization of Government and that absolute Religious Liberty the Constitution



of the United States was intended to guarantee to us all. Of course, on the question of amending the Constitution, as proposed by the mis-named "National Reform" party, formally dedicating the Nation to an ancient mythological god, and otherwise violating the spirit and letter of the Declaration of Independence and the Constitution itself, we shall take a firm and faithful stand in opposition.

We believe that intelligent, liberal-minded and liberty-loving people would duly appreciate such a magazine as we propose to publish, of which this first number is not to be taken as a fair sample of what it will be when it reaches the standard of size and quality we have set for it, and so earnestly and confidently appeal to such people to give a fair trial to

Yours truly, THE HUMANITARIAN REVIEW.

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#### LIBERAL UNIVERSITY.

The Liberal University, formerly of Silverton, Or., has removed to Kansas City, Mo., where it is now in possession of a splendid home. It has bought a large block, known as the Pepper building, northwest corner of Ninth and Locust sts.—a very central and valuable location. The building is one of five stories and basement, pressed brick, stone and copper finished, and solid brick walls. It has an electric elevator, broad stairs, fire-escape apparatus, etc. It cost originally \$124,000, but was bought by the University people for \$85,000, which is considered to be a great bargain. It was built for the Y. M. C. A., which, for some reason, failed to pay out and the building had to be sold at a sacrifice.

The store rooms on first floor and all the office rooms on the upper floors are rented continuously and yield an income of over \$12,000 annually. This income can be increased by making certain changes and the normal rise in the rents. Only a part of the building will be required for the University's

purposes and the balance can be rented so as to yield a net income of at least \$4,000 or \$5,000 a year, which will be used for helping to sustain the school. The University classes will be re-organized next October under far more favorable conditions and better facilities than heretofore, and we hope for it a greatly increased patronage and attendance.

The *Torch of Reason*, published by the Liberal University Organization, and from which we glean these facts, has its offices in the same building. Long live LUO!

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THE third convention of the United Societies of Chicago and Illinois, organized to secure the taxing of church property, met on the 11th day of January. A committee which had made an examination of the assessment rolls of the city, found the enormous amount of more than \$200,000,000 worth of property of private and religious corporations, not exempt under the law, from which not a cent accrues in taxes to the city, county or state. It is proposed to immediately take the matter into the courts, and also to go before the legislature and try to get obnoxious exemption laws repealed. Success to them.

THE 166th anniversary of the birth of Thomas Paine was celebrated on the 29th of January, at Blanchard Hall, in this city, under the auspices of the Los Angeles Liberal Club. Attendance was good, music exceptionally fine, and the oration by George T. Bruce was both instructive and eloquent. We hear that the event was quite generally celebrated this year in the larger cities throughout the Union.

THE annual congress of the National Liberal Party recently held in Lexington, Ky., elected the following officers for the ensuing year: Dr. J. B. Wilson, President; Morris Sachs, Secretary; Morgan Walmsley, Treasurer. The next congress is to be held in St. Louis during the Exposition.

THE "Church of the New Era" has just been re-organized in this city by Prof. Bowman, who furnishes us with the following brief statements of its nature: It claims to be based on nature and reason instead of theology and tradition, recog-

nizing the right of freedom of thought and mental liberty for all men; it is unlimited by any creed, cult or ism, but stands for whatever truth it finds in all such, as well as for all other truth in the interest of humanity. Its deity is the intelligent soul and infinite energy of the universe; its sacred scriptures the divine revelations of nature; its religion the knowledge, love and practice of the true, the beautiful and the good in the service of Humanity; in its teaching it is concerned only with the presentation of such views of life and destiny as are in harmony with the demands of the twentieth century.

THE LIBERAL CLUB of Los Angeles, which meets every Sunday evening in Brent's Hall, 534½ S. Spring st., has been holding some very interesting meetings this winter. Quite a number of good speakers have served, including a Christian preacher, a Mormon elder, a phrenologist, spiritual medium, a hypnotist, Dr. Tanner the famous forty-day faster, a Christian scientist, a learned Jewish rabbi, and of course the radical, Liberal and Agnostic Freethinkers of the Club did something more than listen! The music is always of the very best. Admittance free; contributions voluntary.

IN response to our Prospectus, sent out a few weeks ago, have come a goodly number of paid-in-advance subscriptions and many kind letters of approval and encouragement, from many quarters—from Vermont to San Francisco, from Tennessee to Michigan and Canada. With our thanks these friends have our promise to try our best to merit that confidence.

ALL persons sending in their subscriptions before March 10th, accompanied by \$1 each, will get a premium—a 2 years' credit for themselves; or a copy one year to any name ordered; or 6 months to two, 3 months to four persons, extra.

OUR BOOK REVIEW department is necessarily omitted this month, though we have received some important books that deserve attention. Next month this feature will be in place.

FRIENDS, will you please to kindly send us names and addresses of persons you think would be likely to subscribe for the REVIEW? To such we will send sample copies.

## PERIODICAL NOTICES.

A large number of more or less excellent periodicals have reached us in response to our Prospectus, which we hope to be able in the future to duly "notice." We have space now for only the following. (See also ads. on cover pages.)

*Torch of Reason*, Liberal University, Kansas City, Mo. Brightest gem of all the weeklies. Formerly of Silverton, Or., but recently graduated into a far more favorable environment for its promising future. It may now "put on city airs," but we fear its workers, friends Wakeman, Geer and the rest, will often sigh for the salubrious airs of Silverton. Prof. T. B. Wakeman is its very able editor and Pearl W. Geer its very efficient business manager. Long may the *Torch* shine on the path that leads to the Republic of the World and the Earthly Paradise! Only \$1 a year (but worth \$2).

*Free Thought Magazine*, whose motto is, Hospitable to all truth, and devoted to the exposing of ancient error by the light of modern science and criticism. Monthly, \$1 a year, 15c per copy. H. L. Green, editor and publisher, 213 E. Indiana st., Chicago. January number was almost wholly devoted to the memory of that greatest of American women, Elizabeth Cady Stanton—a fitting tribute. February number has as a frontispiece, a fine group of likenesses of its very able editorial writers, and the literary contents are excellent.

*Higher Science* of the motion of matter; a monthly magazine devoted to science, truth, investigation and matters of general interest, and especially to the editor's theory of the "Procession of Planets." January number contains a good cartoon entitled "Science and Religion Compared," by the excellent Freethought artist, Watson Heston, of Carthage, Mo. \$1 a year. F. H. Heald, editor and publisher, 215 Stimson block, Los Angeles, Cal. It is a valuable magazine—try it.

*Life Culture*, devoted to the science and practice of living forever; aims to teach the cultivation of superb and enduring health and beauty—to demonstrate the ability of man to literally live forever. \$2 a year. Harry Gaze, editor; Dorothy Gaze, associate; 1336 Calumet ave., Los Angeles. January number, which is the first, is at hand; and we extend a cordial greeting and best wishes for its realization of its editors' ideal.

THE Liberal Freethinkers of Portland, Or., are at work effecting an organization. We hope for a good report of their success for the next REVIEW.

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SINGLETON WATERS DAVIS, EDITOR.

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## PUBLISHER'S NOTICES.

WE intend to publish about the middle of each month, and expect to get No. 3 out nearly on time, though the number for February, No. 2, is unavoidably about two weeks late. When we get even with date more pages will be added to bring the magazine up to the size originally intended. Hoping our patrons will patiently bear with us this temporary lateness of issue and lack of full size until we get fairly under weigh, we shall work hard and cheerfully to make the HUMANITARIAN REVIEW soon fully come up to their expectations and the high standard of excellence promised in the Prospectus.

THE Fifteenth day of the month rather than the First has been chosen as our publication date for the reason that the other monthlies usually appear early in the month and this being largely a *review* we can thus make comments on and references to certain articles deemed of interest to our readers as soon as practicable after their publication. We hope to make this feature one of special interest.

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# THE HUMANITARIAN REVIEW

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VOL. I      LOS ANGELES, CAL., FEBRUARY, 1908.      No. 2

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## CONSTRUCTIVE LIBERALISM.

BY THE EDITOR.

(The following is a revised and amended reproduction of two articles which I contributed to the *Torch of Reason*, and which brought me many letters of approval.)

**A**BSTRACTIONS are like the scaffolds used by mechanics when erecting a building. But to continue forever at work in the construction of the scaffold will never build the house. In morals and religion, this is just as true as in the physical sciences. Abstractions here must be reduced to rules of conduct to be actualized. Professor Wakeman has well said that the metaphysical stage is past (at least with all those imbued with the true spirit of modern scientific methods of investigation and reasoning), and that this is an age of Science. As progressive people, then, let us as Freethinkers, Liberals, Humanitarians, relegate philosophical dreaming to the dead past, and go to work in the living present of practical science.

In this article, and succeeding ones on "constructive liberalism," the term Liberal will be used to designate one who accepts reason as the only oracle, and

who rejects all so-called authority claiming superhuman origin—a name at once convenient and fairly determinative and affirmative. By the term religion is here meant habitual doing good—not merely “right” in a sort of business sense, but in a sense of philanthropic devotion; and by liberal religion, doing good in the light of reason with due regard for the rights of others to have and express opinions that to them seem to be well-founded—doing good not because commanded, but for the welfare of others and including self. To do right is morality, to do good is religion, not, however, “doing” in a merely perfunctory manner, in expectation of return with interest, but in the spirit of good will toward men born of a keen realization of the solidarity of the race, even to self-sacrifice. This religion—the “kind” meant here, whatever the “old kind” may be, is more than morality. As art is to photography, as literature is to plain statements of facts, as etiquette is to ethics, so is liberal or humanitarian religion to ethics or morality. True, this is a “godless religion,” it is that of Thomas Paine who said “to do good is my religion,” but it is the noblest that ever entered the heart of man.

How, then, can Liberalism in religion be made successful? This question is paramount at this stage of our progress. If Liberalism, Freethought and Humanitarianism are good things for me, they should be good for my neighbor; and, if good for others, it is good that I should assist them to their attainment. There is a selfish or personal interest, as well as an altruistic element, in the success of the Humanitarian cause, which I conceive includes liberality as well as liberty and free thought as well as free speech.

Every innovator in religious teachings and practice knows

too well the many disadvantages—socially, politically and industrially—under which he lives. The Freethinker lives under a ban in these three chief fields of human activity—he is not eligible to office in the state or in the municipality; in the church he is wholly tabooed; in society he is ignored, if not repulsed and slandered; in business he is boycotted and frozen out—"if he dares to call his soul his own" and openly promulgate or even defend his honest opinions. We who are outspoken Freethinkers know well the sacrifices we make for the sake of being honest with ourselves and others.

But need we suffer thus always? When one suffers from cold, he seeks clothing or a fire; when he suffers from hunger, he seeks food; when he is too weak single-handed to cope with his surroundings, he seeks alliance with others having like needs. Now that Freethinkers and Liberals suffer on account of their unique position in society, why not take Nature's common course and try to better their condition by seeking ways and means for removing the ban which their opponents, by sheer force of overwhelming numbers unjustly place upon them?

What is needed to remove this ban—make Freethought and Freethinkers, Liberalism and Liberals, to be respected? Only more general acceptance of the truths they represent and large increase in numbers of consistent, active, aggressive but temperate Humanitarian Liberals and Freethinkers.

If in the half century just past Christianity had been as unpopular as Liberalism has been, and Liberals should have been so numerous as to have been able to boast that "this is a Liberal Nation," Robert G. Ingersoll would have been President of the United States two terms!

Just as soon as our numbers are "respectable" our ideas, our opinions and ourselves will be respected; our fitness for public office will be recognized; our assistance and fellowship in society will be sought for and gratefully accepted; our trade will be an "object"—the boycott will be "declared off." And while the popularization of Freethought and Liberalism would emancipate Liberals and Freethinkers, and bless them in a

thousand ways, it would, if our ideas of "religion" are correct, bring great good to all people.

#### WAYS AND MEANS.

The best ways and means of popularizing our "cause" may not at once be apparent; but study of the subject and suggestions from this one and from that, may lead to the discovery of good and effective means of thorough success. No half-hearted, negative, "non-resistant" policy will ever accomplish anything. Negations and passivity are only the "desert" through which we, like the "Children of Israel," may wander aimless and unsuccessful, and ever bringing upon our heads the maledictions of the incarnate gods of superstition.

Nothing short of bold, affirmative, aggressive propagandism (yet becoming in word and act) will ever bring Liberals and Freethinkers out of their present plight and into a state of full citizenship. Not by rabid raillery and denunciation of their opponents, or scoffing at or ridicule of their "beliefs" or dogmas, can this be accomplished; they should not try to make enemies, but to gain *friends*; remembering the Christian's own axiom, "The blood of the martyrs is the seed of the church;" but by a lively, earnest, determined effort put forth in a spirit of scientific presentation of truth and refutation of error, as viewed from the standpoint of Rationalism, and from a Humanitarian motive plainly evident. Nor is it meant herein that a few editors and lecturers should be left to do this work, but that *everyone* who professes to be *humane* and *liberal* should do his part in full.

Let us, then, resolve ourselves into a "committee of the whole" on "ways and means." Let no one wait for a formal notice of appointment from some one "in authority"—*this means you and me*. If one has an idea of a scheme or a plan which he thinks would in any way help to popularize Liberalism, let him speak of it to his fellow Freethinkers and send it to our representative periodicals for publication.

It is possible to learn wisdom from an enemy, even. No great general ever refuses to adopt the tactics and strategies of his enemy if he believes them to be superior to his own. So

Freethinkers may find much of advantage in adopting the methods of the churches, as well as of the fraternal orders, political organizations, business combines, and even of republican states or governments.

How do these succeed? When we find out, let us adopt their methods in so far as they are adapted to our purposes, and at the same time are in nowise immoral or disreputable. We need not stoop to church lottery schemes, political bribery or any other ethically or æsthetically illegitimate or unlawful tricks, but we may learn how to thoroughly organize for business purposes, social enjoyment and that *strength* that comes of *union*. We may learn how best to conduct campaigns, mass meetings, periodical publications, book "concerns," public libraries, lecture courses, Sunday schools, colleges, universities, humane institutions, social functions, etc. It is the social element in the churches that makes them so attractive to women. Let us have our "sociables," get acquainted with one another, build up friendships among ourselves, stand by one another in sickness, misfortune and persecution, marry our lovers and bury our dead with beautiful, yet rational ceremonies, etc.; have our Liberal societies, clubs, parties, entertainments, etc., even if so few in a given locality that we can do no better than meet at the homes of the members.

Let us provide not only libraries, lectures, etc., for intellectual enlightenment, but also means of sentimental enjoyment. Human nature has a wholesome liking for music, poetry, literature, art—and Freethinkers should not "starve their souls" for these things because the churches and society do not afford them just what they most relish in these lines. These things are the blossoms on the bushes, the colors in the landscapes along the path of life,—such things as warm the heart and help to bring cheer and enjoyment of life.

When thoroughly organized and legally incorporated, our societies may own halls, college buildings, burial grounds, etc. They may "ordain" their own representatives, who would be recognized by the State as having authority to officiate at marriages. Let us not be slow to open our pocketbooks for providing means for the success of our forward movement; what

is our money for, if not for the procuring of the necessities of psychical as well as physical life? Then, it is good economy to liberally contribute of our money to the common good of Liberal Freethinkers, directly, and for the general dissemination of our principles among others, thus indirectly benefitting mankind in general.

No other happiness is so sweet as that which comes from making others happy, and no slave is so base and abject as he who binds himself with the self-forged chains of sordid selfishness. "The world is my country; to do good, is my religion," said Paine the patriot and religious deist; and we cannot think of that sentiment too often nor realize it too much.

---

"The people of the United States are at heart for equality of rights and will not permanently legalize the despotism of one-eighth part of the working classes over the seven-eighths and over the public; or sanction the exclusion by boycott, violence and arson, of the seven-eighths from their right to labor and to live; or tolerate an attack by banded conspirators upon the food or fuel supply of the public; or approve of a labor union which requires its members to abjure their personal freedom, and to submit their own actions and the comfort, perhaps the lives, of their wives and children, to snap votes of a union majority or the judgment of irresponsible walking delegates."—*Gen. Wm. Birney, in the Truth Seeker.*

"One thing ought to be aimed at: that the interest of each individually, and of all collectively, should be the same; for if each should grasp at his individual interest, all human society would be dissolved."—*Cicero.*

"We are members of one great body, planted by nature in mutual love, and fitted for social life. We must consider that we are born for the good of the whole."—*Seneca.*

"Let us, then, be what we are and speak what we think, and in all things keep ourselves loyal to truth and the sacred professions of friendship."—*Longfellow.*



## PSYCHIC RESEARCH DEPARTMENT.

*These subjects must be treated upon in a scientific manner and from a scientific standpoint in matter eligible to this department.*

## PHYSICAL "SPIRIT" PHENOMENA.

[About six years ago Camille Flammarion, the widely-known French astronomer, made some very searching experiments and observations of so-called spirit phenomena of the physical order—i. e., levitations, movements of various articles of furniture about the room, music from a music box, sensation of being touched, etc., under what he considered to be quite satisfactory test conditions, in the presence of a celebrated medium, Eusapio Palladino. M. Flammarion's account of his observations and a statement of his conclusions as to the rationale and cause of the phenomena, were published in the *Arena* magazine, of New York. For the former, all of which were such as are often seen at such seances, we have not space to spare, but will give his conclusions in his own words, as follows.—EDITOR REVIEW.]

"The first impression which arises on reading the report is that the various manifestations were quite trivial, altogether commonplace, and gave us no knowledge concerning the other world—or worlds. It certainly seemed to me that no spirit was at work. The phenomena were of a material character."

"On the other hand, however, it is impossible not to recognize the existence of unknown forces. The one fact, for example, of the rising of a table to the height of fifteen, twenty, forty centimetres, is not by any means commonplace. For myself, it seems to me indeed so extraordinary that I can scarcely conceive



of anyone admitting the fact without having himself seen it—seen it with his own eyes—seen it in reality, in full light, and under conditions which make doubt impossible. When one is perfectly certain of having verified this, one is also certain that there has emanated from the human organism a force comparable with the magnetism of the lodestone, capable of acting on wood, on matter, somewhat as the lodestone acts on iron, and counteracting for some moments the action of gravity. From a scientific point of view, this is an important fact. I am absolutely certain that the medium did not lift this weight of 7,300 grammes with either her hands or her legs, or by her feet, and that none of the sitters could have done so. It was by her superior force that the piece of furniture was moved. Here, then, we are certainly in the presence of an unknown force which emanates from persons present, and above all from the medium.”

“Placing myself solely at the point of view of the physicist who observes, I say : no matter what explanatory hypothesis you may adopt there exists an invisible force, drawn from the medium’s organism, which can leave her and act outside of her. Such is the fact : what is the best hypothesis to explain it ?”

“1. Is it the medium herself who acts unconsciously by means of an invisible force emating from her ?

“2. Is it an intelligent cause other than herself, a being who has already lived on this earth, who draws from the medium a force which such being needs in order to act ?

“3. Is it a member of another order of invisible beings ? For nothing warrants us in denying that other [and] invisible beings may exist in our midst.”

“Here, then, are three different hypotheses, no one of which seems, according to my own personal experience, to be as yet exclusively demonstrated.”

“Without recurring to all the details of the foregoing re-

port, the conclusions which may be drawn from it are, it seems to me, as follows:

"There emanated from the medium an invisible force." [Just what M. Flammarion means by an "invisible" force, is not clear; in a scientific sense *all* force is invisible; why here so particularize this "force," then?—ED.]

"The sitters, by forming the circle and uniting their sympathetic volitions, increased this force."

"This force is not immaterial. It may be a substance, an agent, emitting radiations having wave lengths which do not affect the retina, but which are nevertheless extremely powerful. In the absence of light this force can concentrate itself, materialize—even assume a certain resemblance to a human body, act like our organs, knock violently on a table, touch us. It acts as though it were an independent being. But this independence does not really exist, for this evanescent being is intimately bound up with the organism of the medium and ceases to exist when the conditions of its genesis cease."

"In giving utterance to these scientific absurdities I am perfectly well aware that it is difficult to accept them. After all, however, who is to define the limits of science? . . . Remember the *facts* to be explained. Doubtless it is easier to deny them, but that is not honest. He who has seen nothing convincing has no right to deny them. What he should rather do is to say simply, 'I know nothing about them.'"

"It is obvious that, of the three above proposed hypotheses, the first is that which I favor, so far at least as concerns the above seance. It must not be assumed, however, that I reject the other two. We are here on the threshold of a new and utterly unknown world. I choose the most simple hypothesis; but it is nothing more than a hypothesis. The hypothesis of the spirits of the dead leads to far more complex discussions; and, as for myself, I have never had any proof of identity. . . I believe we can affirm the existence of unknown forces capable of moving matter and of counteracting the action of gravity. It is a combination, difficult to analyze, of physical and psychic forces. But such facts, however extravagant they may appear, deserve scientific investigation."

### "NEW THOUGHT" DEPARTMENT.

To give a brief, yet comprehensive, definition of the New Thought, so-called, prevalent just now, is impossible. Different writers claiming the name New Thought for their productions vary greatly as to what they apply the term. I think, however, it is chiefly the old transcendentalism with the new ideas of thought transference, influence of the mind on the body, suggestion and auto-suggestion, added. Some very fair explanations I find in the *Common Sense Advocate*, Denver, for February, presumably written by the editor, Eugene Del Mar, one of the most reasonable of the New Thought apostles, from which the following extracts are made.—EDITOR REVIEW.

#### "WHAT THE NEW THOUGHT MEANS."

"The New Thought means a new point from which to view life. It means a view-point that perceives the good, the true and the beautiful, and induces their manifestation in physical and material forms. It means the adoption of a life method that deals with causes rather than effects, and the cultivation of the ability to destroy disease and inharmony rather than to suppress their outer symptoms. It means that point of view of unity and harmony which is accepted generally as the basis of all scientific teachings. The philosophy of the New Thought neither requires nor acknowledges any personal or historical authority. All nature confirms its principle and its methods. It does not depend upon the New Testament, although the New Thought teachings are clearly set forth in its pages. It is found in the teachings of Christ, Buddha and Mahomet; of Longfellow, Tennyson and Whitman; of Darwin, Huxley and Tyndall. It is universal and eternal, and recognizes neither beginning nor ending."

"The central idea of the New Thought bears an exact analogy to that of present-day physical science. New Thought says: 'Mind is the one variable factor of universal substance,

and mind determines the manifestation of the physical body.' Physical Science says: 'Energy is the one variable factor of universal substance, and energy determines the manifestation of matter.' In other words, mind dominates body, as energy dominates matter; and, through the agency of thought and the channel of the brain, the mind directs and controls the physical body."

"New Thought accepts the physical scientists' conclusions as its basis. It looks to a Creator not separate and apart from the universe, but regards life and growth as inherently inseparable from matter. Each and every manifestation of life is self-creative; not in the sense that it originates life, but that it directs and re-forms it along the channels of its desires.— Each individual determines his own growth and fashions his own destiny, through the relation in which he places himself with the universal life. Creation is eternal, and all forms of life create their own conditions and environment." ....

"Unity in principle, but duality and diversity in expression and manifestation, is Nature's law. As all understanding is necessarily relative, one comprehends only through relation and comparison. .... Denial is the more primitive method of thought action, and is less effective than affirmation. It is intimately related to duality, fear and doubt. One denies that which he deems harmful, and what he wishes to destroy or eliminate, and what he does not understand or comprehend. Affirmation evidences a consciousness of unity, courage and faith. One affirms what he regards as intrinsically beneficent, what he desires to create or make manifest, and what he understands or comprehends. Both denials and affirmations have their beneficent place and purpose in life's unfoldment, but the use of the denial is outgrown as the consciousness becomes essentially constructive. The useless is dispensed with as the useful is required. Symmetrical development is the result of concentration upon and absorption in the affirmative and constructive. The New Thought is all-inclusive. ... Its ideal is self-completion. .... It promotes harmony of mind and harmony of body. ... It is a philosophy of life, and not confined to a system of physical or mental therapeutics."

## CORRESPONDENCE.

[From Dr. T. J. Bowles, ex-Pres't National Liberal Party.]

Muncie, Ind., Jan. 13, E. M. 303.

I have just read the Prospectus of the magazine which you propose to publish, and I am so profoundly impressed with the importance and necessity of such a magazine in these evil days of priestcraft and kingcraft, that I hasten to send you the price of two subscriptions. The new century which has just dawned upon us is full of dark forebodings; and, unless the friends of mental liberty bestir themselves, the people in this great Republic will soon be bound in the fetters forged by a heartless priesthood, and the midnight darkness of the middle ages will become universal. The scientists, the Freethinkers and the Liberals, are the salt of the earth and the hope of the world; and, if we can by concert of action, flood the country with literature like THE HUMANITARIAN REVIEW, the power of the priesthood can be broken, and liberty will finally make the circuit of the earth and bring joy and gladness to the enslaved millions on our priest-ridden planet. Hoping that many thousands will promptly send in their subscriptions, I am

Fraternally and always, T. J. BOWLES.

[From W. F. Jamieson, late Sec'y National Liberal Party.]

1716 Western Ave., Cincinnati, O., Feb. 19, E. M. 303.

THE HUMANITARIAN REVIEW is a publication after my own heart. As to the *name*, see my card inclosed. [See "Announcements" on page 48.] In November I gave a course of lectures under that head. I like the name and the thing it represents. Your first words, "N. B.," are fine—embody a principle, mental

liberty, as broad as the expanded heavens. I have read every word of the "H. R.," advertisements and all. There are articles published under the name of Freethought which do not broaden nor elevate the mind—they are crass, "aim at nothing, and succeed in hitting it,"—like an old-fashioned sectarian sermon. There are journals which do not raise the race a fraction of an inch—and they profess to be free. I have, in some cases, incurred the ill-will of a few would-be leaders of Liberal (!) thought because I have criticised the critics regardless of their frowns or favors. Still, I am an optimist, and can see in such a publication as you have so hopefully launched promise of a better, truer, Liberalism; an absence of that dogmatism which is not the exclusive property of Christian sectarians; more scientific thought, less common-place; "the right to disagree."

If every Freethinker would practice "the right to disagree," then would Freethinkers everywhere be helpful Humanitarians. My good friend, you have the right word in the right place. I really think you will do even some professed Freethought journals high service by your precept and example. You may save them from the pernicious habit, which has grown with their growth, of indulgence in, as you say, "narrow, one-idea epithets"—"particularly those bestowed by opponents and enemies in a spirit of 'making faces' and 'mud-throwing.'"

You diagnose the case with scientific exactness. Before Freethought can command the respect and support of those in the church, and out, who are Humanitarians, "free, frank, broad, and tolerant in spirit;" those who are devoted to the "highest and best development of human character and the welfare and greatest possible happiness of mankind"—as you so clearly state—Freethought itself must rise above the censorious, and impress every advocate of Freethought with the humane principle: "In opinions, we differ; as men, we are brothers."

Your magazine is beautifully printed on excellent paper, almost entirely free from typographical errors. I said this before I learned that you are your own printer and publisher.



So I cannot see why you should not succeed. If I might venture a suggestion, it would be: Do not make haste to increase the size of the "H. R." Let it grow as fast as Freethinking Liberals become acquainted with, feed and sustain it. If I get out among the Freethinkers I will endeavor to gain you subscribers this summer.

Yours fraternally,

W. F. JAMIESON.

---

[From Mrs. M. M. Turner, of Washington, D. C.]

Orlando, Fla., Feb. 19, 1903.

I see by the *Torch of Reason* that you are issuing a new magazine with the title HUMANITARIAN REVIEW, a Liberal monthly devoted to science, as science includes the various subjects treated of in the *Torch*. I rejoice in all advance of Freethought, and would help the cause everywhere if I were financially able. I send you \$1 subscription for a year, and will send passages from the writings of scientists, at times, if you will publish them.

I believe that the universe holds the secret of its being in its changeless laws, and that science is the only priest at the altar of these laws, and their only interpreter; that the scientific method of proof and demonstration leads to facts in their integrity, which means Truth in its purity, requiring "the purifying and organizing" of life for all people, and for here and now. I would prefer an association for the teaching of popular science, or a league of law, but scientists do not seem to recognize the fact that nature's secrets have been intrusted to them for the benefit of humanity and the doing away with the old theological theory, to which many of them seem to pander, influenced by the mother's-knee teaching, habit, conservatism, party spirit, social and political life, fear, superstition and the influence of women.

I will leave here early in next month, go to the east coast of Florida and stop a short while in one or two cities, and return to Washington about the 10th of May.

Very kindly,

MRS. M. M. TURNER.



# THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

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## EDITORIAL DEPARTMENT.

### AS TO DEFINITIONS.

Among writers on the various subjects especially of a reformatory character there has been much disagreement in the use of certain words. Some use and advocate the use of certain old words with new or modified meanings, while others are opposed to their use in any way or sense different from the old one, or what the dictionaries give them. Chief among these words is that of *religion*; but there are others nearly as much in dispute, as *agnostic*, *infidel*, *soul*, *spirit*, *God*, *Christ*, etc.

What is lexicography? It is but a photograph, at a certain period, more or less true to nature, of the language of that period; and language is like a living tree. It grows from day to day; and its words are as the twigs of the tree that continually grow upward and outward from the trunk, raising and expanding the tree as a whole. As the twigs of the tree attach new leaves to replace the older ones that have served their

purpose and are no longer useful in the growth of the tree, so the words of a language are continually taking on new meanings to themselves as the older ones become obsolete. Occasionally a twig dies and drops from the tree; occasionally a word becomes obsolete. But words constitute the frame-work of a language for the support of meanings, as the twigs do for the leaves of the tree, and they must have considerable stability and durability in order to provide for and support the growth of ideas, in the one case, as of the leaves in the other; else the language or the tree soon dies. Philologists speak of "living" and of "dead" languages; and of the "branches" of languages, thus universally recognizing the justness of this comparison. Words, like twigs, are quite tenacious of life—quite perennial.

Take, for instance, our word electricity. It has been a part of language for thousands of years, but not always, by any means, conveying the sense it does to us now. Once it, as a Greek word, *electron*, meant amber,—thence through the Latin *electrum* to the English. The twig *electron* has grown, and supports many branch twigs—electricity, electric, electrician, electrify, etc.; and yet none of them now mean amber. And the meaning of the word has even quite recently undergone much change. The notion of an electric "fluid" not long since so prevalent, has been displaced by a very different one, at least in the mind of the scientist, and yet we still have the word "fluid" used in this connection. So the sun is still said to "rise" and "set" though astronomy has proved that it does not. We now understand these words to mean exactly the opposite of their former meaning. The truth is, that language, like all else, is subject to certain *laws* of *evolution*, eternal and irrevocable.

It has been well said that grammar does not *make* a language or its laws—it only sets before a learner

the *usages* of those who speak and write it. So with the dictionary; it does not *assign* meanings to words, but records the meanings speakers and writers give to them. A language is like a republican government, "by the people and for the people." We look into a dictionary to see what the status of a word was yesterday as an indication of what its possibilities are for today and tomorrow. Day by day new meanings are evolved as attributes of old words—especially in these days of the rapid evolution of science.

What Webster said the word *religion* meant yesterday is a matter of history—we see plainly that today it means something somewhat different, because men, and scientific men at that, have adapted it to the new conditions brought about by the advancement of knowledge. Such writers as Professor Max Mueller, who are real experts in philology and broad-minded students of comparative religion, never quibble over how the dictionaries define the word, but use it in a cosmopolitan sense far beyond the narrow limits of Christianity, and at once definite and convenient.

Though Webster's Dictionary makes prominent the definition of *religion* as "recognition of God as an object of worship, love and obedience," and "any system of faith and worship" as of less prominence, we know that the learned, scientific authors, in works on comparative religion recognize no such restrictive definition. "God" means the Jewish Jehovah, as used by Webster; in comparative religion "God" is only one of "the gods;" and even the gods, including God, are not an essential element of religion in the sense of the word as used by these scientists, because they write of certain mental phenomena common to all of the human race, past and present, that are of sufficient sameness of character to constitute a class, and by them included in a category under the head *religion*. In this category they include Buddhism and systems

that recognize neither "God" nor "other gods." And it is well known that a very marked form of religion has for its worship-element the worship of ancestors to the exclusion of any god.

If one venerates anything, a god, his father, the mountain, the sun, the canopy of the heavens, the entire universe or simply a grand ideal, he is exercising the worship-element of his emotional mentality, and that is *one* element of religion but not the whole.

No one is justifiable in dogmatically declaring that "religion means the worship of God, and nothing else," as do even some who call themselves Liberals. Common usage, not individual dictation, is the only legitimate authority as to the ideas represented by words already commonly accepted.

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#### EDITORIAL SNAP-SHOTS.

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AS LIBERALS, let us, first of all, be liberal.

BETTER, it is, to make friends with a cross dog than to unnecessarily incur his enmity.

BEFORE one can be a Freethinker he must be able to not only think for himself, but be willing that others should think for themselves.

IT ILL-BECOMES professed Liberals to display less liberality toward their opponents than their opponents manifest toward them. Let us avoid even the appearance of illiberality.

GOOD letters have come to me from Dr. York, Judge Parrish B. Ladd, and other well-known apostles of Liberalism and Freethought, who have my grateful thanks for their kind words of encouragement and commendation.

THE ancients ascribed to their gods the origin not only of their philosophy and moral axioms, but even their mechanical and agricultural arts. Just so, Jhv'h (the LORD) taught Adam and Eve how to make clothes from skins, and gave Moses the

Law; and just so the unknown authors of the books of the New Testament ascribed to Jesus, their sun-god, the golden rule, the sermon on the mount, and other axiomatic moral sayings of more ancient but unknown origin.

It is a waste of precious human energy for men to rant and foam and gnash their teeth at those from whom they differ in opinion. If I wish to tame a wild bull or little bird, I do not flaunt a red rag in the face of the one nor frighten the other by unseemly demonstrations.

ANOTHER Liberal club has been organized in Los Angeles by Geo. T. Bruce, who recently resigned from the management of the meetings at Brent's Hall. The new society has been named the Progressive Club. For time and place of its meetings see Announcements, page 48.

DR. J. L. YORK, of San Francisco, one of the ablest and most popular Freethought orators, has been engaged by the Liberal Club of Los Angeles to deliver a course of lectures, beginning March 22nd at Brent's Hall, 534 S. Spring st. The Doctor is now in San Diego on a similar mission.

Do not fail to read the excellent letters, in this REVIEW, from friends Bowles, Jamieson and Turner. I have received a number of interesting ones from others, but lack of room forced their omission for the present. I need, and must have, eight pages more—and hope to increase my facilities for printing more pages soon, if *early* subscriptions come in *rapidly*.

THAT Jesus was literally a man there is no historical or any other reliable evidence; nor is there that he was a super-human being, or a personality of any kind, but a personification of natural phenomena of the sun and the seasons as an ideal saviour, by analogy, just as the Egyptians, Babylonians, and other ancient peoples had long before personified and idealized these things. The Jesus ideal is in some respects good, in others bad, from a modern point of view. "Peace on earth, good will to men," is the glad tidings of the saving sun as he passes the winter solstice (manger) in winter (the mythological stable of the year), and passing on northward to the ver-

nal equinox—the border-land of peace and plenty (summer). But he does not stop here, but goes on up to the summer solstice and then says: “I came not to bring peace, but a sword” (the hot and destructive heat of mid-summer). Herein is explained how these and other contradictory statements about Jesus originated. They are true of the sun; analogy *made* them true of the ideal.

IF I could be brought to believe that religious people, be they Jew, Mohammedan, Buddhist, Christian, or what not, are all fools, knaves and hypocrites, I should lose most of my faith in humanity. That men are *mistaken* but *sincere* in their religious beliefs, as a rule, must be true, or else the old dogma of “total depravity” must be true.

A GOOD chance for the “National Reform [?] Party” to do a little practice-work in “recognizing God” is afforded in their “constitution,” the Bible itself! Neither the Book of Esther nor the Song of Solomon contain the word God or Lord, or “recognize” Jehovah in any way. Before trying to amend Uncle Sam’s Constitution let them try it on the constitution of their church—remembering the parable of the mote and beam!

JUST as the last pages of this number of the REVIEW go to press there comes to hand an excellent letter from James B. Elliott, Secretary of the Paine Memorial Association, of Philadelphia. He writes that he is well pleased with the HUMANITARIAN REVIEW—its name, typography, paper, make-up, editorials; and makes some suggestions that are thankfully received. Mr. Elliott has the largest library of Freethought literature in the United States.

EVERY DOLLAR that comes to me from subscribers goes toward necessary money-expenses of the REVIEW, and for securing more printing facilities for a larger magazine and extending its circulation—I get my “bread and butter” elsewhere and do the work free for the good of the cause. When the circulation becomes large enough to command a paying advertising patronage it will be soon enough to expect pay or profit. I am 60 years of age,—shall I ever reach that point?



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# THE HUMANITARIAN REVIEW

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## WEATHER MAKERS OF PAGAN AND CHRISTIAN SUPERSTITION—GODS, DEVILS, PRAYER AND THE WEATHER.

BY JAMES M. GUINN.

(Read before the Los Angeles Historical Society, April, '96.)

FROM the earliest dawning of intelligence in man and through all his intervening steps from barbarism to civilization, next to the struggle for existence, no other subject has so engrossed his attention as the atmospheric phenomena we call weather. Nor is this strange, so intimately is his physical welfare dependent on climatic conditions that it would be quite strange if it were not so. The science of meteorology is comparatively young. Its kindred science, astronomy, dates its origin far back in the childhood of the race. The star-gazers on the plains of Asia evolved the fundamental facts of the science of astronomy centuries before the Christian era; but weather prophets, pagan and Christian, through all the centuries down almost to the present, have been content to attribute atmospheric phenomena to supernatural causes—to the agency of beneficent or malignant weather

makers. The gentle rain, the warm sunshine and the refreshing south wind, were the gifts of a beneficent deity; while the thunder's roar, the lightning's flash and the hurricane's blast, were the manifestations of a god's displeasure, or were attributed to the malign influence of demons.

The Indian tribes of North America have their weather makers — medicine men, who by certain observances and incantations, through the intercession of fetiches and spirits of the air, are believed to be able to change the wind and bring rain in times of drought. In California during the Spanish and Mexican domination, in seasons when the former and the latter rains came not, and the dreaded dry year threatened death to the flocks and herds, the people besought the intercession of some saint who was supposed to have control of the celestial weather bureau.

While processions bearing images of saints no longer march through our streets in seasons of drought, the idea that meteorological changes can be effected by human entreaty to some higher power still prevails, as witness the days set apart for prayer for rain during our recent dry years. Not many years since, in a California town, I heard the minister of an orthodox church, during a long-protracted drought, make this proposition to the members of his congregation: They were to pray earnestly for rain; if the Almighty sent them rain — then to reward him, or, to put it more *orthodoxly*, to show their gratitude, they would build him a church; but if no rain, no church that year!

Theological meteorology seems to be rather uncertain as to whether it is benign or malign powers that control climatic conditions. Prayers to the deity, or the intercession of saints, may bring rain when most needed, but on the other hand, the devil or his minions can produce storms for sinister purposes!

A few years since in the city of Los Angeles, an

evangelist was holding a series of revival meetings, and to illustrate his power in circumventing Satan, he told this story: He was at one time holding religious meetings in a large tent in the city of Pittsburgh, when the devil, enraged at the evangelist's success in converting sinners, raised a great storm. The cyclone was driving straight for the tent filled with people, when he besought the Almighty to stay the devil's tempest. In answer to his prayer, the storm was turned aside and spent its fury on another part of the city.

The belief in the power of devils to produce storms and droughts is as old as the race and as wide-spread as the human family. When Christianity supplanted the worship of Jupiter and Odin, in Europe, these deities were relegated to the category of devils. The old Roman believed Jupiter to be skillful with the lightning's stroke, and the Teuton had implicit confidence in the power of Odin to hurl the thunderbolt. What was more natural than the belief that these gods, degraded and deserted by their former worshippers, should, in revenge, make use of heaven's artillery against their apostate subjects? During the middle ages this doctrine of the diabolical origin of storms went on gathering strength. Bede had full faith in it. St. Thomas Aquinas gave it his sanction. "It is," he says, "a dogma of faith that the demons can produce winds, storms, and rain of fire from heaven." The doctrine became universal throughout the Christian world during the 15th, 16th, 17th and early part of the 18th centuries. Catholics and Protestants vied with each other in promulgating it. Luther declared that he had himself calmed more than twenty storms caused by the devil.

The fact of diabolical influence in weather making being admitted and generally believed, the next step was to find some effective means of out-witting the devil and his emissaries. The first and most natural means that suggested itself was prayer for the intercession of a higher power. The liturgies of the middle ages abound in forms of petition to be used by the faithful in circumventing the machinations of his satanic majesty. Another means supposed to be potent where



prayer failed was exorcism. The ecclesiastical writings of that age contain numerous formulas that might be used. One that no doubt was efficacious, was the building of a great fire in an open place; over it the sign of the cross was made, the 14th Psalm was chanted, and malodorous substances, such as sulphur and asafœtida, were cast into the flames—the object being, no doubt, to “smoke out Satan.” The incongruity of trying to smoke out Satan with sulphur, when he was commonly believed to be surrounded by a brimstone atmosphere, seems never to have occurred to these mediæval churchmen. Exorcisms were used by both Catholics and Protestants. Great processions through the streets bearing statues of saints, relics and emblems, were thought to be efficacious alike in bringing rain and preventing floods. But of all means of baffling the evil powers of the air, and the one most widely used, was the ringing of consecrated church bells. The sound of the church bell, it was believed, frightened the devil, and like the evangelist’s prayers, mentioned above, turned the devastating storm aside, where it spent its fury upon some community not protected by consecrated bells!

While all these means of circumventing Satan’s weather-making proclivities had been developed and tried, a more baleful and diabolical belief had slowly but certainly fastened itself upon the darkened human intellect. It was the belief that Satan and his emissaries had the power to impart to certain men, women and children, the power to produce hurricanes, frosts, blights and droughts. Imbued with this belief, and inspired by the scriptural command, “Thou shalt not suffer a witch to live,” the power of church and state was hurled against those who by evil weather destroy “vineyards, gardens, meadows, and growing crops.” Distinguished theologians prepared a manual called “The Witch Hammer.” It contained minute directions for detecting witches who, through the connivance of Satan, produced devastating storms, plagues and other dire disasters that afflict the people. Armed with this handbook, which for centuries, in both Catholic and Protestant countries, was revered as almost, if not altogether, divinely inspired, witch-hunting inquisitors scoured Europe on their diabolical



missions. It is impossible in this age of humanitarianism and science to conceive of the horrors that were perpetrated in these witch-hunting crusades. Thousands upon thousands of men, women and children were subjected to the most excruciating tortures that the ingenuity of human fiends could invent. Crazy by their sufferings, these victims made confessions that the most superstitious savage would not have believed, but which credulous prelates and superstitious judges received without hesitation as the truth. It often happened that a victim, frantic with torture, implicated others as innocent as himself, as accomplices, and these in turn were subjected to torture and were sacrificed to appease the devils—not those that were supposed to produce storms, but the devils incarnate who instituted the tortures. The mania was confined to no one Christian country—Catholic Italy and France, Protestant Germany and England, Calvinistic Scotland, Puritan New England and Cavalier Virginia, tortured and burned with a zest, a zeal and an ingenuity that would have put to shame the devices of the Indian savages of America. In a single century, from 1550 to 1650, in Germany alone, according to the most moderate estimates, there perished by the most excruciating tortures, *one hundred thousand victims!*

Notwithstanding the tortures and burnings of the “weather makers,” and the prayers, exorcisms and processions, the lightning’s bolt more often struck the tall church tower, with its consecrated bells, than it did elsewhere; and the hurricane’s blast had no more respect for the church edifice, with its sacred relics and its charms against the “prince of the powers of the air,” than it had for the hut of a pagan or the abode of an unbeliever. Liberal-minded men began to doubt the sacred theory of meteorology, and to utter their doubts. The pious believers refuted these by producing the confessions of tortured witches who had acknowledged the agency of demons in raising storms—an argument which, if not convincing, was at least for a time silencing.

To doubt in those days was indeed to be damned. For questioning the devil’s power over the weather, and the agency of witches in producing storms and other calamities, Re-

migijs, criminal judge of Loraine, France, boasted that within fifteen years he had sentenced nine hundred persons to death. But the sacred theory was approaching its doom. Science, the iconoclast, was soon to strike the blow that would shatter it to atoms. The human intellect was throwing off the superstition that had weighed it down for centuries. Free thought was breaking, one by one, the fetters that had bound mankind to creed and dogma.

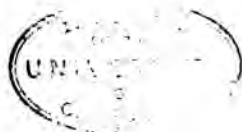
In 1752, Franklin, the grandest man of the 18th century, with kite and string and key, drew from the clouds an electric spark. With the flash of that electric spark from the clouds to the earth, the whole system of theological meteorology, built up by mediæval churchmen, fostered and promulgated by great theologians of all creeds, sustained and enforced by persecution, bloodshed and torture, tumbled into a confused heap—*struck by lightning*—and on top of it fell the “prince of the powers of the air” and his demons who had ruled the storms. But, though the sacred theory of meteorology was down and the prince of the air on top of it, it died hard—if, indeed, it died at all. Its advocates at first denounced and railed at the new theory of attributing lightning and storms to natural causes; then sought to save something of the old theory by compromise. But driven to the wall, they subsided into a whine over the irreligion and infidelity of the age.

Reluctantly, the advocates of theological meteorology were forced to admit the efficacy of the lightning rod in warding off the thunderbolt, but before the close of the 18th century, the “heretical rod of the arch-infidel Franklin,” rose above the towers of all the principal churches and cathedrals, Catholic and Protestant, in Europe and America.

Los Angeles, Cal.

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“I look upon the sunrise and the sunset, on the daily return of day and night, on the battle between light and darkness, on the whole solar drama, in all its details, that is acted every day, every month, every year, in heaven and in earth, as the principal subject.”—*Max Muller* (writing of the Veda).



## BIBLE MYTHOLOGY.

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### HOW "THE WHALE" SWALLOWS JONAH. THE SUN, WINTER, *ARGO* AND *CETUS*.

BY SINGLETON WATERS DAVIS.

#### INTRODUCTORY.

**T**HE elements of Bible mythology are Personification, Correspondence and Analogy. It is a sort of oriental poetry, not easy for the occidental matter-of-fact intellect to comprehend. To fully grasp the nature of the myth-poetry of the ancient peoples of the East, one must understand their mental character and stage of civilization; their systems of astronomy and calendars; their occupations and social habits; and one must enter into that peculiar super-exaltation of the poetic (imaging) faculty that forms the greatest distinction between the modern Western mind and the ancient Eastern mind. Without these qualifications, I firmly believe that no one can understand the Bible, Old or New, any more than he can read without first learning the alphabet and then "putting himself in the place of the writer"—temporarily, at least, assuming his point of view and emotional state.

In Bible myths we have not original Hebrew inventions to deal with, but myths borrowed from other and more ancient peoples, for the most part, most likely, indefinitely prehistoric, and more or less redacted and made to conform to the Israelitish character, intellectual and moral status, social habits, prejudices, etc. As

to who these redactors were—what their names were, is wholly unknown; the Bible personages being themselves mythical personifications of natural things.

Personification is much but not all of the Hebrew mythology. The principle of correspondence or correlation is of vital importance. The day with the night corresponds with the ancient year of two seasons—summer and winter, both of these with the two halves of the zodiac—the northern and southern signs or constellations; and all these to the body of man, and, by analogical deduction, to the life of man on earth and in the nether world, amentha or hades. Then there is the moral correspondence of right and wrong, good and evil, with the physical phenomena of the dual day and year. The twelve-month year is the basis of the twelve-hour day, and both again correspond to the twelve constellations or “signs” of the zodiac, and hence the twelve sons of Jacob, twelve tribes of Israel, twelve disciples and twelve apostles. Space permits only of this brief reference to the correspondences of Bible mythology; many more exist.

By the principle of analogy, all the dogmas, rites, and ceremonies are deduced from and founded upon the mythical correspondence of man to the physical phenomena of the world, the year and the day.

The above is introductory to a series of articles to be printed in the REVIEW, in which some of the most enigmatical and apparently extravagant Bible stories will be explicated in the light of comparative mythology. For the first, I will take up the first great “fish story.” See book of Jonah, chapters i. and ii.

#### I. JONAH AND THE GREAT FISH.

**T**O the ancients, the limit of the earth was the ocean or the sea—“the waters.” All space below and imagined beyond the horizon was the waters of the sea. So daily, the sun came up out of the waters of the sea below and beyond the eastern horizon, and at sunset dipped into the waters of the sea

below and beyond the western horizon. Not only so, but the heavens had its sea—"the waters above the firmament." The southern heaven, below the equator as extended upward, is the sea in which the great ship, the constellation *Argo navis*, sails, and on the coast of which the constellation *Capricornus*, the sea goat, is located partly in this "sea" and partly on the "dry land" north of and above the equator—and hence he was pictured as half fish and half goat; the sea into which the sun annually dips at the autumnal equinox. And so, also, a part of the zodiac is the sea—the southern constellations constitute a sea in many myths, but more especially Capricorn, Aquarius and Pisces. The sea of the year is the winter season of five months—the "rainy reason," as in California, and these seas coincide with one another, for in the sea of the year the sun in his southern declination passes through the sea of the zodiac and of the dome of the heavens. Of course I mean the apparent movement in these cases, which the ancients thought to be real, and we must look at their literary pictures from their point of view if we wish to comprehend them.

To understand the myth of Jonah and the Great Fish it is necessary to have a clear conception of the correlative mythical seas not only, but also of the birth, life and death of the sun-gods—for, we shall see, Jonah was a true sun-god from the Egyptian and Assyrio-Babylonian point of view, though in the Hebrew adaptation he is not called a god, owing to the monotheism of Judaism which is so strongly emphasized by the frequent declarations of Jehovah that he is a "jealous god." The sun was not a god *per se*,—not at all times one and the same god; but in different places in the ecliptic, in conjunction with different constellations, and so at different times in the year (and of the day, even), it is a different god; at least a different symbol with a different name of the various deific attributes. The sun-gods were said to be "born" at one or the other solstice.

The Egyptian year naturally began at the summer solstice, with which the rising of the Nile coincided, and with the heliacal rising of the star *Sirius*—the "watch dog of the heavens" (and which we still call the dog-star!), who announced

the important triple event—summer solstice, rising of the Nile, and the New Year, together constituting the birth of *Osiris*, i. e., literally Sun-Sirius. But the sun-god *Horus*, like the Greek-Hebrew sun-god *Iesous* (Jesus), was born at the winter solstice. These are quite distinctive examples of the two chief orders of sun-gods, of which Jonah was of the *Osiris* order; the myth-story of his travels to Nineveh starts him off at the time of the summer solstice.

Jonah is a Hebrew myth-hero personifying the sun in the winter half of its ecliptic, like the corresponding sun-gods of Egypt. The word Jonah means a dove, and does not directly mean the sun. The name, however, is extended to mean the sun in this case of furnishing a new name for the sun-god in constructing a new myth-story, and is chosen not at random or arbitrarily, but deliberately in harmony with the plot of the story, because the dove in its migrations seems to accompany the sun annually southward and northward in his declinations, and so is another instance of the application of the mythological principle of correspondence above referred to. The dove was the symbol of the spring season, because its nesting time was in that season and near the spring equinox; and hence the dove was an emblem of love, and also of the "holy spirit," for the Greek original of that name literally means *warm wind*—i. e. warm weather, and hence is "the comforter," the beggetter of the lord of summer (Jesus Christ) at the vernal equinox. This warm-wind, sexual-love, spring-season dove, is the same that flew out of Noah's ark at the end of the "flood," that is, the rainy season, and thus announced that they had arrived at spring—beginning of summer, the "dry land" of the year; it is the same holy spirit—warm-weather dove that alighted on the head of Jesus after he was baptized in "Jordan—the rainy season, again. The dove was an emblem of peace, and so, correlatively, peace is but another name for the spring, which adjoins "the land of strife," i. e., winter, and hence Jesus as a personification of the genius of the first half of the year, symbolized by the young up-going sun in his northern declination as the bringer of spring (warm weather), was called "the prince of peace." The Mount of Olives (peace) is the vernal equinox.



Jonah (dove, the sun) was to go to Nineveh—literally fish city, that is, astrologically, the zodiacal constellation or sign *Pisces*, The Fishes, the last sign in the winter arc of the sun's ecliptic, and at the feet of the zodiacal Man (see almanac).

The account of Jonah's sea voyage begins at the autumnal equinox, and the place where Noah entered the ark; and the two stories, as well as those of Jesus stilling the tempest and the shipwreck of Paul, are but variants of the same myth. This "ship" or "ark" is the arc of the sun's ecliptic extending from the fall equinox to that of spring, which the sun apparently traverses during winter—the rainy season, the sea of the year—symbolized in the southern heavens, the sea of the sky, by the constellation of the ship *Argo navis*. This arc of the ecliptic, and so symbolized, is the ark of Noah, the "ship" in which Jesus was when, like Jonah, he lay asleep when a tempest arose which he was called upon to still; the same ship in which Paul, at first called Saul (*sol*, sun), and a variant of the Greek-Roman sun-god Apollo, sailed when he had such a tempestuous voyage, and like Noah, Jonah and Jesus, finally got safely onto "dry land;" the same ship, *Argo*, in which Jason (the same name, etymologically, as Jesus) and his companions went to Colchis in search of the Golden Fleece (sun in *Aries*, the Ram of the zodiac, in which the spring equinox occurred). Now notice this curious thing: in all these stories the storm is an important part, the voyages all end at the vernal equinox, and we of our boasted modern enlightenment still speak of the "equinoctial storm" of the spring season!

The idea of the sun, or the sun-god, sailing in a ship is a very old one, especially prevalent in ancient Egypt. Egyptian art still bears witness to this in picture and sculpture, and the records of a past that long preceded the reputed time of Moses and Jonah, tell the same thing. And here I am reminded that Moses is another form of this same sun-god, or solar hero, and that he sailed, like the others, in this same ark or ship!

People persist in speaking of "the *whale* that swallowed Jonah," but the Bible says it was a great fish, and a whale is not a "fish." In the zodiac there is a constellation called the Fishes, sign *Pisces*, but near it is a much larger constellation



called *Cetus* or the Great Fish. This constellation is pictured as a large fish lying just south of *Aquarius*, *Pisces* and *Aries*, with its tail near the first and its head near *Taurus*. This fish sets in the west tail downward and head upward apparently about to swallow the setting sun; but the sun does not enter the fish's mouth—it enters the constellation at the tail of the fish, which being, approximately, as long as three zodiacal signs—90 degrees—it requires about three months—mythological “days”—for the sun to pass through it; when as the fish, tail upward, hangs with his head just above the eastern horizon in the morning at the spring equinox (formerly in *Taurus*), the rising sun was imagined to have been “spewed” out of the fish's mouth onto the “dry”—not *land*, as supplied by the translators—season of the year!—and the dry “land” of the sky and of the zodiac.

It should be remembered that the poetic fancies that pictured the “seas,” etc., as above described, were poetic fancies only, very arbitrary and variable. As outlined in this essay, the celestial and calendar geography was adapted to myths of the Jonah and Noah order; while in other myth-stories the same constellations and regions of the heavens, and seasons of the year, were pictured very differently. The southern sky and winter season are the “Egypt,” wilderness” and “red sea” of Exodus; in the story of Moses in the bulrushes, they are Egypt and the river; winter is sometimes a mere well or pool, or water gushing out of the “rock”—winter solstice—struck by Moses—the sun in the sign Aquarius. In some myths, the southern heavens and winter season are the “stable,” in the manger—winter solstice—of which was born Jesus—the sun; and again, the grave, hell, hades, a prison, even the sepulcher in which Jesus lay “three days,” and where he “preached to the spirits in prison”—the sun shone for the short days of winter. So with the horizon; beyond it was sometimes the sea, again Paradise, land of the dead, and even a fiery furnace—suggested, doubtless, by the glowing red sky at sunset.

The book of Jonah is really two books, or, at least two myth-stories. The story of the gourd is easily explicable as a sun-god myth, and in no other way. When considered as his-

tory, the gourd story, as well as the fish story, is utterly unbelievable by any really rational person; but when considered as astronomical myths—mere poetic descriptions of the sun's annual declinations, anyone can accept both stories as true in the days of myth-making, and still true every year in this day of astronomical science and modernized poetry.

A large volume might be filled with quotations from and references to the writings of reputable and learned scientists, in the fields of archæology, philology, mythology, etc., confirmatory of the hypothesis of the astro-mythological nature of all the so-called historical portions of both the Old and the New Testament, and including especially the story of Jonah and the Great Fish, if I had sufficient space for it. However, to afford opportunity for my readers to make a more extensive study, I will here name a few of what I consider the most important works I myself have studied, beginning with one brief quotation as a sort of appetizer and sample of what may be found in this line of research: Professor George St. Clair, on page 298 of his recent splendid work, "Creation Records Discovered in Egypt," says: "Certain cities, besides having a real existence in the land of Egypt, were conceived of mythically as having places in the ecliptic circle. Indeed, the heavenly places were the Houses of the Sun, and the earthly cities [having the same names] were *only representative*." That this is true of Assyria, Babylonia, etc., including the countries occupied by the Israelites, may be learned by further reference to this and other works named below.

As introductory to this study, the very best book I have read is "The Dawn of Astronomy," by Prof. Norman Lockyer. Other valuable works are: "Contributions to the Science of Mythology," two large volumes, by Max Muller, and several other works by him; "Myths and Myth Makers," by John Fiske; "Egyptian Belief and Modern Thought," by James Bonwick; "Religion of the Semites," by W. Robertson Smith; "Religion of Babylonia and Assyria," Prof. Morris Jastrow; "The Diegesis," by Rev. Robert Taylor; "Science of the Bible," by Milton Woolley, M. D.; "Hebrew and Christian Mythology," by Judge Parrish B. Ladd; "A Sketch of Semitic Origins, Social and Religious," Prof. Geo. A. Barton; etc., etc.

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Page 129, 7th line, read *south* and *below* instead of "north" and "above;" and in 13th line, read *season* instead of "reason."

## TO A BROTHER ON HIS 82ND BIRTHDAY.

BY B. PRATT.

ONE more is added to the many years  
You've lived since you came on the stage of life;  
One more passed in mingled hopes and fears,  
One nearer to the end of cares and strife.

The passing years, that swiftly come and go,  
Are hastening us with never-ceasing pace  
To where the old and young, the high and low,  
Together lie at last in earth's embrace.

Since you were launched upon life's troubled way,  
To breast the storms that drift us to the deep,  
What countless millions since your natal day  
Commenced a life since lost in endless sleep!

How few there are of all the millions here  
Escape the ills that come so oft to men  
Until, with body sound and mind still clear,  
Their years are twelve beyond three score and ten.

Thus we remain, spared relics of the past,  
To still endure the ills that we may meet,  
Until the fate that comes to all at last  
Shall come to us and rest our weary feet.

How changed the world since we came on life's stage!  
How much now seen was in our youth unknown;  
How many errors from a former age  
Were handed down to this, that we've outgrown.

The superstitions that have long prevailed,  
And still hold man in darkness and in fear,  
Are by increasing knowledge now assailed,—  
But yet too slowly do they disappear.

Where shines the light, darkness must disappear;  
Where truth is not suppressed, error must flee.  
Though long the strife may be, we need not fear  
That from gross error man will yet be free.

Los Angeles, Cal.

## FREETHOUGHT PEARLS.

"Against stupidity, the very gods fight invictorious."

—*Carlyle*.

"I would not enter upon my list of friends, the man who needlessly sets foot upon a worm."—*Cowper*.

"The great mind will be bravely eccentric and scorn the beaten road, from universal benevolence."—*Goldsmith*.

"Memory is the cabinet of imagination, the treasury of reason, the registry of conscience, and the council chamber of thought."—*Basile*.

"I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging of the future but by the past."—*Patrick Henry*.

Shakespeare makes the implacable man say:

"Had I power, I should  
Pour the sweet milk of concord into hell,  
Uproar the universal peace, confound  
All unity on earth!"

Cowper's excellent description of an unreasoning obstinacy:

"His still-refuted quirks he still repeats;  
New-raised objections with new quibbles meets,  
Till, sinking in the quicksand he defends,  
He dies disputing and the contest ends."

"The two greatest evils that exist are intemperance and religious superstition, and until humanity is rid of both we can have no civilization worthy of the name. The first destroys the body, the second paralyzes the mind. No one can think rationally who is full of superstition or whiskey. The priest and the rumseller are the two greatest hindrances to human advancement."—*Free Thought Magazine*.

"To do good is my religion."—*Thomas Paine.*

"All religion has relation to the life; and the life of religion is to do good."—*Swedenborg.*

"Humanity is a grand religion; and no God can put into hell in another world, a man who has made a little heaven in this."—*Ingersoll.*

"Take up your arms; come out with me:  
Let heaven alone; humanity  
Needs more and heaven less from thee.  
With pity for mankind look round,  
Help them to rise and heaven is found."

—*Paul L. Dunbar.*

"'Tis Reason's part  
To govern and guard the heart;—  
To lull the wayward soul to rest.  
When hopes and fears distract the breast,  
Reason may calm this doubtful strife  
And steer thy barque through various life."

—*Cotton.*

"A type of our brief, but still-renewed mortality,  
We fall as leaves; the immortal trunk\* remains,  
Built with costly juice of human hearts,  
And gone to the mould, now whither all that be  
Vanish returnless, yet are procreant still  
In human lives to come, of good and ill,  
And feed unseen the roots of destiny."

\* Humanity.

—*Lowell.*

"We find that in Egypt we are in the presence absolutely of the worship of the Sun and the accompanying Dawn.....  
....The ancient Egyptians, whether they were separate from, or more or less allied in their origin to, the early inhabitants of India, had exactly the same view of Nature worship; and we find in their hymns and the lists of their gods that the Dawn and the Sunrise were the great revelations of Nature, and the things which were most important to man; and therefore everything connected with the Sunrise and the Dawn was worshipped."—*J. Norman Lockyer* in "Dawn of Astronomy."

# THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

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VOL. I.

LOS ANGELES, CAL., JUNE, 1903.

No. 6.

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Those subscribers who ordered THE REVIEW for six months from the first, and those who have been receiving it for six months by order of some friend, will please notice that this is No. 6, and that their terms of subscription have now expired. If this paragraph is marked with a blue pencil, it means that you are of this number, and that I would be pleased to have you renew your subscription. If not convenient to pay just now, write and let me know that you wish it continued; and those who do not wish to continue, if any there be, should send notice to discontinue their subscription—I do not wish to send the magazine to any who do not want it. However, I would be glad if every subscriber would continue at least a year so as to give it a fair trial.

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## EDITORIAL DEPARTMENT.

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Belief is a state of the judgment supplied with incomplete evidence—seeing “as through a glass, darkly,” as Paul is reputed to have said. Knowledge is a state of the judgment supplied with complete evidence; that is, evidence to which there is absolutely no conceivable exceptions. Like all other attempted classifications of things and phenomena of nature there is here no sharp, well-defined line of separation; so that as the biologist speaks of plants and animals on broad grounds

of distinction while recognizing no absolute line of separation, we speak in general terms of what we know and what we believe, without being able in many cases to distinguish between our belief and our knowledge. What we know *is* true; what we believe *may or may not be* true.

Some of my correspondents ask me what I believe about this, that and the other question. Now, it would require an encyclopædia to express in print all my *beliefs*, even though some call me an "unbeliever." But "ask me something easy,"—ask me what I *know*; a very small volume will do for that.

The Los Angeles Liberal Club has adjourned its meetings for the summer season, and is to begin the next campaign by meeting on the first Sunday in October next, in some public hall not yet decided upon, but which will be announced in due time. The Club should then, I think, secure the services of some first-class speaker for a year, and organize a choir, auxiliary societies, etc.

"Each number of THE HUMANITARIAN REVIEW is an improvement on the preceding one."—*The Universal Republic*, of Portland, Oregon. Thank you, Madame Mallory; I hope your estimate is strictly true. If so, then the months are truly the rounds in the ladder of this magazine's progress; if I can in the future continue this monthly improvement, step by step it will surely rise toward perfection.

Since my article on Jonah and the Great Fish was put into type and the first eight pages of this issue were printed, I have received, through the kindness of the author, a pamphlet entitled "Jonah and the Whale, Truthfully and Fearlessly Discussed in its Religious, Mythological, Astronomical and Physiological Aspects; The Great Bible Mystery Solved;" by L. De Witt Griswold, Kingston N. Y. In this very interesting little book the reader may find much confirmatory of statements in my article; and certain aspects of the story which I have not considered for lack of space, are therein quite clearly elucidated. If you, reader, are at all interested in trying to



find out what the real nature of those apparently extravagant Bible wonder stories is, as the best means of demonstrating the human origin and unhistorical character of the Bible, you should at once send ten cents to the author (address as above) for a copy of his pamphlet.

The most sarcastic sarcasm I ever read is stamped upon the U. S. silver dollar, and reads, "In God we trust." It is a little equivocal as it stands; to make it exactly and definitely true, a very slight change would suffice, viz.: replace "In" with The—"The God we trust!"

An important feature of next month's REVIEW will be a valuable and interesting article on "Fundamentals of Liberalism," by Bro. J. T. Patch, of Idaho. Other good things also are on the program for that number. Subscribers wishing extra copies to give or send to friends can have them at half price.

*The Searchlight*, of Waco, Texas, says: "THE REVIEW is a splendid little magazine, devoted to the study of mind, ethics and religion according to modern scientific methods." If 1000 more Freethinkers would become so liberal as to immediately send me one dollar each on subscription, I would soon remove all occasion for that "little" adjective.

From a Bible point of view the recent terrible destruction of life and property by the floods at Topeka, Kansas City and other places, was a direct infliction of punishment for wickedness of the inhabitants by Jehovah,—inflicted alike on the innocent and the guilty, and guilty and innocent alike spared of those who lost neither life, friends nor property! See book of Amos, ch. iii, v. 6: "Shall there be evil in a city, and the LORD hath not done it?"

That excellent article on "Weather Makers," in this issue of THE REVIEW, written by one of the ablest and best-informed members of the Los Angeles Historical Society, my friend and Comrade James M. Guinn, is well-deserving of careful perusal. The article was read before the society, but it pinched the theological corns of so many of the members that

they refused it publication in the Society's proceedings. This should recommend it to all Freethinkers. I hope to receive from Mr. Guinn more of his able productions for publication from time to time.

In the April number of *THE REVIEW* I printed the following, which I will emphasize by reprinting here with Brother Green's cheerful comments: "To be radical in Freethought does not imply that one should be sour or fanatical, or apply offensive epithets to all who do not look through his spectacles; nor is it necessary, politic or effective for good, to use unbecoming language denunciatory of those having different opinions, or of their opinions. Making faces and calling names are not logical or convincing, but irritate and disgust instead of enlighten and win over in argument." Friend Green copied this in the *Free Thought Magazine* for June and added: "Brother Davis, that is the right kind of talk; you are on the right track. Keep your journal up to that standard, and if you do not succeed it will not be because you do not deserve to succeed; but I believe you will meet with success. We shall be glad to aid you all we can and hope each of our subscribers will send you ten cents for a sample copy."

One of the most sophistical arguments I know of and often meet with is that a certain thing is true because large numbers of people, or all mankind even, believe and ever have believed it to be true. The fact admitted that a certain belief is universal, so far from proving the truth of that belief rather tends to prove the contrary—in fact is strong presumptive evidence that the belief is founded on error. Every important truth which science has demonstrated contradicts the belief of nearly all mankind of the past and a large majority of the race of the present. To-day millions believe the earth to be flat to thousands that know it to be a globe; millions believe the sun to be very small compared with the earth, and the latter stationary while the sun actually moves daily across the sky, to thousands who accept the new astronomy. Many depend almost entirely upon this so-called evidence to prove the existence of God and the immortality of man; but it is entirely

incompetent. Scientific proof must replace mere belief before we can truthfully say we *know* there is a personal "creator and preserver" of the universe, or that man continues his personality after the death of the body.

Decoration Day was more unanimously observed this year in this city than ever before, in memory of the dead who offered their lives that the Nation might live. The country that honors not its defenders deserves no defense.

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#### NOTICES OF BOOKS AND PERIODICALS.

"THEISM in the Light of Present Science and Philosophy," by Prof. James Iverach, a 12mo, 340-page volume, price \$1.50, consists of a series of lectures that were delivered at the New York University. The author's ideas coincide closely with those of Professor Drummond. (Macmillan Co., New York.)

"THE LEGENDS OF GENESIS;" by Dr. Hermann Gunkel, Professor of Old Testament Theology in the University of Berlin, translated by W. H. Carruth of the University of Kansas. Open Court Pub. Co., Chicago. 164 pages, cloth, \$1. Containing the latest results of the new scientific investigation of Genesis, in the light of analytical and comparative mythology. No opponent or champion of the doctrine of the superhuman origin of the Bible should fail to read this work.

"BIBLICAL LOVE-DITTIES: a Critical Interpretation and Translation of the Song of Solomon." By Prof. Paul Haupt, of Johns Hopkins University, Baltimore. Open Court Pub. Co. Small pamphlet, 5 cents. The great Biblical scholar of the Johns Hopkins University here offers a new translation and interpretation of the notorious Song of Solomon. .... He says: "The late Professor Franz Delitzsch, of Leipzig, one of the foremost Biblical scholars of the nineteenth century, and one of the most devout Christians I ever met in my life, stated in the introduction to his Commentary on the Song of Solomon, that this Book was the most difficult book in the Old Testament, but the meaning becomes perfectly plain, in fact

too plain [!] as soon as we know that it is not an allegorical dramatic poem, but a collection of popular love-ditties which must be interpreted on the basis of the erotic imagery in the Talmud, modern Palestinian and other Mohammedan poetry."

"WILDWOOD PHILOSOPHY." Seven essays by N. M. Zimmerman. 16mo, 113 pages, cloth, 50 cents. Published by the author, Vancouver, Wash.

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The *Free Thought Magazine* for June is fully up to its usual high standard of excellence. The leading article is by Judge Parrish B. Ladd, and in which he examines quite fully the evidence bearing on the question, "What do we know of the sources and authorship of the books and other writings of the Bible?" This article is the first of a series by the Judge under the general head of "Genesis to Revelation," which, I have no doubt, will be both highly instructive and interesting. Under the caption, "In the Sweet By-and-By," D. K. Tenney ably discusses the question of immortality, and there are several other excellent articles, including the editorial matter. It is a two-dollar magazine, but the price is only one dollar per year; single copy 15c. Edited and published, monthly, by H. L. Green, 213 E. Indiana st., Chicago.

The *Torch of Reason* for May 28th, besides many other good things, contains the beginning of a discussion by the editor with Elder Stuckey (Adventist). Mr. Stuckey opened the discussion, I believe, by preaching a sermon on the "Mission of Freethinkers," in which he wholly lost sight of the "mission" and devoted his attention to the "Freethinkers" themselves—a very old and favorite mode of theological reasoning, by the rule: If you cannot demolish your opponent's argument, just demolish your opponent! But Professor Wakeman clearly points out how his criticisms applied as well and better to the credulous "believers," and then gave him facts of science as opposed to the errors of so-called revelation.

*Soundview* has just entered upon its fourth year. It is a monthly magazinelet "devoted to the obstetrics of thought and

the philosophy of existence;" organ of the Society of Evergreens, and published at Olalla, Wash., by L. E. Rader and Frank T. Reid, the "we" of the sanctum also. \$1 per year. I hope readers will not misconstrue the name of this little magazine or that of the society which it represents; these names are somewhat ambiguous, but I feel safe in assuring you that the members are not all "greenhorns," nor the magazine a mere view of Puget Sound—send 10 cents for a sample copy, enjoy some of its witty editorials, and you will see that the green of Erin is its fitting emblem! But, as to the "Embossed," I'm not so sure—is Em bossed? or does she boss 'em?

In *The Monist* (Open Court Publishing Co., Chicago,) for April, 1903, is an important article on "The Religio-Historical Interpretation of the New Testament," by Professor Hermann Gunkel of the University of Berlin, translated from the author's manuscript by Prof. Carruth, of the University of Kansas. It demonstrates some of the mythological features of the New Testament in a masterly way. More and more the "Higher Critics" are awakening to the recognition of the mythical nature of both Testaments. With such scholars as Delitzsch and Gunkel battering down the strongholds of theology it will take something more than the mere opinion of a mere emperor to prevent a panic in the camp of orthodox idolators.

*Mind*, "the leading exponent of the New Thought," for June, has for its leading article, "Tolstoy, Mystic and Realist," by Ernest Howard Crosby, followed by a biographic sketch (with froispiece portrait) of Mr. Crosby by the editor; and Rev. Henry Frank, the Liberal preacher, writes on "The Psychology of Prayer." To me, the most interesting article in the June number is "The Story of Creation," by John Hazelrigg. Those REVIEW readers who have at all taken interest in what I have said from time to time about the astro-mythological interpretation of the Bible so-called history should read this article,—the whole series, in fact, by Hazelrigg under the general heading "The Sun Book," of which this is the third article. *Mind* is 20 cents a copy, or \$2 a year; Alliance Publishing Co., 569 Fifth av., New York.

*The Leader*, of Dickens, Ia, published by one of THE REVIEW's earliest subscribers, Mr. James E. Mills, and edited by Mrs. Ellen V. Mills, is one of the most independent of country newspapers. Freethought asserts its freedom in that little paper boldly and without equivocation. I notice that Comrade Joel M. Berry, the Liberal Veteran of the Soldiers' Home at Dayton, O., is a regular contributor to the *Leader* of late, and he knows well what to say and how to say it.

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The explication of the story of Jonah and the Great Fish first published in this number of THE REVIEW may now be had in pamphlet form; for sale at this office, price 5c. in 1c. postage stamps, or three copies for 10c. Order a few and present them to some of your more intelligent and liberal-minded Christian friends as a sort of eye-opener.

EVERY reader of THE REVIEW is authorized and urgently requested to secure subscriptions for it; and to recompense any who do so, they are allowed to retain 25c. out of each dollar they receive. Subscriptions may be for any length of time to suit the subscriber, at these rates: One year \$1; six months 50 cents; three months, 25 cents; single copy, 10 cents. Those who wish to solicit subscriptions will, on request, be supplied with sample copies free.

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VOL. I.]

JULY, 1903.

[No. 7.]

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SINGLETON WATERS DAVIS, EDITOR.


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# THE HUMANITARIAN REVIEW

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VOL. I      LOS ANGELES, CAL., AUGUST, 1903.      No. 8.

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ROBERT G. INGERSOLL.—IN MEMORIUM.

CHOICE SAYINGS OF AND ABOUT THE GREAT  
AMERICAN AGNOSTIC—PROSE-POEMS.

COMPILED BY THE EDITOR.

IN commemoration of the birth of ROBERT GREEN INGERSOLL, August 11, 1833, I deem it fitting and right that this August number of THE REVIEW should have its place of honor occupied by some of the bright and true things uttered by him, and about him by some of his able admirers. Nothing new can be said or written any more true in fact, beautiful in sentiment or effective for the purpose than much that has already been written, and so I have selected a few of these good things for this occasion.

SOME INGERSOLL PEARLS.

"Education is the lever that will raise mankind."

"The right of free speech is the priceless gem of the human soul."

"I believe in the gospel of intelligence. Intelligence must be the saviour of this world."

"I believe that the common school is the bread of

life, and all should be commanded to eat of the fruit of the tree of knowledge."

"The more liberty you give away, the more you will have—in liberty, extravagance is economy."

"Reason, Observation and Experience—the holy trinity of science—have taught us that happiness is the only good; that the time to be happy is now, and the way to be happy is to make others so."

"Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith. Banish me from Eden when you will, but first let me eat of the fruit of the tree of knowledge."

Who is a blasphemer? Ingersoll answers: "He who lives upon the labor of another is a blasphemer; he who maligns, who betrays, who persecutes, is a blasphemer; and he who denies to another the liberty which he himself enjoys is a blasphemer."

"I want every school-house to be a temple of science in which shall be taught the laws of nature—in which children shall be taught actual facts, and I do not want that school-house touched, or that institution of science touched by any superstition whatever. Leave religion with the church, with the family, and, more than all, leave religion with each individual heart and man."

"I regard marriage as the holiest institution among men. Without the fireside there is no human advancement; without the family relations there is no life worth living. Every good government is made up of good families; the unit of good government is the family, and anything that tends to destroy the family

is perfectly devilish and infamous. I believe in marriage, and I hold in utter contempt the opinions of men and women who denounce the institution of marriage."

#### SOME ELOQUENT EXPRESSIONS OF APPRECIATION.

"The great virtues of Ingersoll's private life, more than his brilliant polemics, will command the love and respect of his countrymen for all time."—Dr. M. M. Mangasarian.

"Robert G. Ingersoll was a man of the people. He acquired his education in the college of real life, a pupil of the great instructor, Experience. The universe was his university. The book of nature was his Bible; with its genesis of facts, its gospel of truth and happiness, its revelation of universal knowledge, and its prophecies of unlimited progress, he was content. In them he found the true, the good and the beautiful—the best in life. He was ever learning the lessons of common sense—tasks too difficult for the scholastics. His greatest strength was exhibited in his eloquent and rationalistic appeals to the masses. . . . . Ingersoll was not deceived, and he could not deceive others. He wanted the people to travel the honest way—the way of truth. He was of the people, for the people, and by them he stood as a comrade and fought their common cause for the common good—liberty and happiness for all mankind. . . . . Victorious on the heights of glorious achievements, holding aloft the torch of truth, that its light might shine for all the race, he is the world's greatest hero."—Frederick Mains, in the *Free Thought Magazine*.

#### INGERSOLL'S BEAUTIFUL PROSE-POEM ON LIFE.

"Born of love and hope, of ecstasy and pain, of agony and fear, of tears and joy—dowered with the wealth of two united hearts—held in happy arms, with lips upon life's drifted font, blue-veined and fair, where peace finds perfect form—rocked by willing feet and wooed to shadowy shores of sleep by siren mother singing soft and low—looking with wonder's wide and startled eyes at common things of life and day—taught by want and wish and contact with the things that touch the dimpled flesh of babes—lured by light and flame and charmed by color's wondrous robes—learning the use of hands and feet,

and by the love of mimicry beguiled to utter speech—releasing prisoned thoughts from crabbed and curious marks on soiled and tattered leaves—puzzling the brain with crooked numbers and their changing, tangled worth—and so through years of alternating day and night, until the captive grows familiar with the chains and walls and limitations of a life.”

“And time runs on in sun and shade, until the one of all the world is wooed and won, and all the lore of love is taught and learned again. Again a home is built with the fair chamber wherein faint dreams, like cool and shadowy vales, divide the billowed hours of love. Again the miracle of birth—the pain and joy, the kiss of welcome, and the cradle-song drowning the drowsy prattle of a babe.”

“And then the sense of obligation and wrong—pity for those who toil and weep—tears for the imprisoned and despised—love for the generous dead, and in the heart the rapture of a high resolve.”

“And then ambition, with its lust of pelf and place and power, longing to put upon its breast distinction’s worthless badge. Then keener thoughts of men, and eyes that see behind the smiling mask of craft—flattered no more by the obsequious cringe of gain and greed—knowing the uselessness of hoarded gold, of honor bought from those who charge the usury of self-respect, of power that only bends a coward’s knees and forces from the lips of fear the lies of praise. Knowing at last the unstudied gesture of esteem, the reverent eyes made rich with honest thought, and holding high above all other things (high as hope’s great throbbing star above the darkness of the dead) the love of wife and child and friend.”

“Then locks of gray and growing love of other days and half-remembered things—holding the withered hands of those who first held his, while over dim and loving eyes death softly presses down the lids of rest. And so, locking in marriage vows his children’s hands, and crossing others on breasts of peace, with daughter’s babes upon his knees, the white hair mingling with the gold, he journeys on from day to day to that horizon where the dusk is waiting for the night. At last, sitting by the holy hearth of home as evening’s embers change



from red to gray, he falls asleep within the arms of her he worshipped and adored, feeling upon his pallid lips love's last and holiest kiss!"

"WHENCE AND WHITHER."—A SUBLIME PROSE-POEM BY  
INGERSOLL.

"I know how vain it is to gild a grief with words, and yet I wish to take from every grave its fear. Here in this world, where life and death are equal kings, all should be brave enough to meet what all have met. The future has been filled with fear, stained and polluted by the heartless past. From the wondrous tree of life the buds and blossoms fall with ripened fruit, and in the common bed of earth patriarchs and babes sleep side by side. Why should we fear that which will come to all that is? We cannot tell. We do not know which is the greater blessing, life or death. We cannot say that death is not good. We do not know whether the grave is the end of this life or the door of another, or whether the night here is not somewhere else a dawn. Neither can we tell which is the more fortunate, the child dying in its mother's arms before its lips have learned to form a word, or he who journeys all the length of life's uneven road, painfully taking the last few steps with staff and crutch. Every cradle asks us 'Whence?' and every coffin 'Whither?' The poor barbarian, weeping above his dead, can answer the question as intelligently and satisfactorily as the robed priest of the most authentic creed. The tearful ignorance of the one is just as consoling as the learned and unmeaning words of the other. No man standing where the horizon of a life has touched a grave has any right to prophesy a future filled with pain and tears. It may be that death gives all there is of worth to life. If those who press against our hearts could never die, perhaps that love would wither from the earth. May be a common fate treads from out the paths between our hearts the weeds of selfishness, and I should rather live and love where death is king than have eternal life where love is not. Another life is naught unless we know and love again the ones who love us here. They who stand with breaking hearts around the grave need have no fear. The largest and the nobler faith in all

that is, and is to be, tells us that death, even at its worst, is only perfect rest. We know that through the common wants of life, the needs and duties of each hour, their grief will lessen day by day until at last these graves will be to them a place of rest and peace, almost of joy. There is for them this consolation: the dead do not suffer. If they live again, their lives will surely be as good as ours. We have no fear; we are all children of the same mother, and the same fate awaits us all. We [Agnostics], too, have our religion, and it is this: 'Help for the living; hope for the dead.'

MORE PEARLS FROM INGERSOLL.

"I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul."

"And then my heart was filled with gratitude, with thankfulness, and went out in love to all the heroes, the thinkers who gave their lives for the liberty of hand and brain—for the freedom of labor and thought; to those who fell on the fierce fields of war, to those who died in dungeons bound with chains—to those who proudly mounted scaffold's stairs—to those whose bones were crushed, whose flesh was scarred and torn—to those by fire consumed—to all the wise, the good, the brave of every land, whose thoughts and deeds have given freedom to the sons of men. And then I vowed to grasp the torch that they had held, and hold it high, that light might conquer darkness still!"

"Sacred are the lips from which has issued only truth. Over all wealth, above all station, above the noble, the robed and crowned, rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask."

[The "pearls" of poetry and wisdom, like the specimens herein given, that might be extracted from Ingersoll's writings would make a book as big as the Bible and vastly more valuable to humanity.—EDITOR.]

## INGERSOLL MEMORIAL ASSOCIATION.

## EXTRACTS FROM ITS PROSPECTUS.

**T**HE Ingersoll Memorial Association of Chicago is incorporated under the laws of the State of Illinois providing for the organization of corporations not for pecuniary profit.

Its objects are: To hold annual public meetings in memory of Col. Robert G. Ingersoll, and otherwise commemorate his life, character and work by the erection of a MEMORIAL BUILDING, monuments, statues, etc., in the city of Chicago; and by means thereof and through the agency of said organization, which is to be operated on a secular basis as a non-partisan, non-sectarian association not for pecuniary profit, encourage morality, disseminate knowledge, popularize science and education, advance the cause of free thought and secularism, and promote the great cardinal truths and virtues to which his life was most eminently and heroically dedicated; and to acquire and hold property, real and personal, by purchase, gift, bequest and devise, for the uses and purposes of said organization.

Col. Ingersoll, with other immortal poets, prophets, scientists and philosophers, dreamed the enchanting dream of liberty and happiness for all mankind; and we would assist in projecting his noble work and character far into the future. His was a grand life. He held aloft the banner of purity and love, and, with an intrepidity before unknown to men, he stood for justice and liberty against the organized hosts of mental debasement and slavery. That he was the champion defender of those great apostles of liberty who lived before him, makes it but just that we who survive him should defend his name and fame and see to it that the light of his teachings be not allowed to

grow dim with the passing of the years. . . . . We appeal to the liberal religionists, secularists, rationalists, freethinkers, and the lovers of intellectual freedom, throughout the world, to join with us in founding an institution which will be a perpetual force in the cause to which his life was so nobly devoted.

#### THE MEMORIAL BUILDING.

We would erect in this great central cosmopolitan city, a building bearing his name and so designed and used as to be a kind of home for liberalism of many schools—a sort of educational center from which will perpetually shine forth his grand gospel of science, humanity and good cheer. A commodious hall, where lectures and other entertainments can be given and liberal congresses assemble, will be one of the features of the building. A library of high-grade, rationalistic, scientific and Freethought books will in time, doubtless, be added; while still another feature of the institution in contemplation is the establishment of a THEOLOGICAL MUSEUM, where a series of interesting and instructive object lessons in the history of man's religious evolution will be exhibited. Here eventually will be seen idols, instruments of torture used at times to coerce men's beliefs, supposed inspired books, so-called devotional articles and pictures intended to bedazzle the intellect and stupefy the minds of men, creeds, catechisms and many other evidences of the grotesque faiths of half-developed manhood of past and present times. In short, the aim of this museum will be to present directly through the sense of sight a brief history of the long, stubborn struggle which man has been making to tear off the fetters of superstition fastened upon him by the ignorance, selfishness and fear of pre-scientific ages. This will be educational in the highest sense of the word; and will, when realized, be a tremendous force in the cause of that *humanitarian secularism* on which alone depends the material salvation of the world. The Association is even now prepared to care for articles suitable for exhibition in this proposed museum, and donations of the same are solicited.

The only religion worthy of consideration is the *religion of humanity*, the only pleasure unmarred by time is the conscious-

ness of having helped to make others happy by doing some practical good, and the only immortality of which we are certain is the lasting effects of our actions in this life and a continuity of existence in the memory of men and women living after us in this present beautiful world.

#### AN APPEAL.

And now we appeal to the practical men and women of the world, those having much money and those having little to give, all who are lovers of their race, to come forward and identify themselves with our undertaking. We want gifts, donations, devises, bequests. We want a large membership. One dollar a year from 50,000 members would alone soon insure the grand success of the enterprise. We appeal to the press of the country to aid us in giving publicity to our plans.

Further information as to our purposes and methods will be furnished on application by any of our officers or directors. Copies of the Prospectus [containing the By-laws, etc.,] and blank applications for membership will also be supplied to all persons interested.

#### OFFICERS AND DIRECTORS.

Frederick Mains, Pres., 321 Mer. Loan & Trust Building.  
 Wm. H. Maple, Gen. Sec'y, 164 La Salle st.  
 J. B. Beattie, 1st V. Pres. Fred. Dahlstrom, 2d V. Pres.  
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 Auspitz, A. F. Hisey.

#### I DON'T KNOW.

BY JOHN A. JOYCE.

I don't know where I came from, I don't know where I'm going,  
 Yet still I'll keep a working, a ploughing and a hoeing.  
 I don't know what's the meaning of all I see around;  
 But still I'll keep a pegging while wiggling over ground.  
 I don't know th' opinion of anybody here  
 Can give me any knowledge of any other sphere.  
 Then why should I be worried about things I do not know,  
 Or as to what will greet me in the realms where I may go?

Washington, D. C., June, 1903.

## THE STRONG AND THE WEAK POINTS OF LIBERALISM.

EXTRACTS FROM A RECENT CRITICAL ADDRESS

BY DR. J. E. ROBERTS,  
Minister of The Church of This World, Kansas City, Mo.

(SECOND INSTALLMENT.)

**C**ERTAIN opportunities lie before liberal people, if they are awake to accept them. First of all it is an undeniable fact that the old churches are weakening day by day; they are on the defensive; they are not exactly on the run, but they are barricading themselves, attempting to readjust their apologies. They have laid hold on the impossible program of harmonizing antiquated dogmas and doctrines with modern discoveries and the results of later science. Now, no religion, no moral scheme, that has to apologize, can ever inspire the heart of this world with new resolve and moral vigor. . . . Just the moment the pulpit has to hedge, temporize, extenuate, explain, its power is gone. There can be no more pitiable attitude than that of a man who thinks he must, in order to be loyal to his God and his church, apologize for the acts referred to as God's acts in the Old Testament. The Bible theory of God that cannot vindicate himself, unaided and unhelped, before every moral sense and every honest mind, is a god that has already abdicated. That is one of the conditions, and another is this:

People everywhere are in a distinctly receptive attitude. That is both hopeful and alarming; it is hopeful, if teachers of reason, common sense and high morality will take advantage of it, but it is alarming if they do not, and the people that are mentally receptive are left to become the victims of vagaries, false



doctrines and misleading philosophies. ....

[ Dr. Roberts illustrated this general attitude of the people by an extended reference to the "quick sweep" of Christian Science, Weltmerism and Dowieism.—ED.]

Is it not the hour when Liberals should gravely ask themselves whether they have not resting upon them a responsibility rarely equalled in the history of the world? To my mind that responsibility consists in the necessity of *just making the good news general!* .... We owe it to the world to make known the glorious gospel of reason and common sense; we owe it to the world to preach that if there is a God, he is at least as good as the best of men, and the best of men would not damn any other man forever; and we owe it to the generation that is to come after us, to make this world fairer and human life better. We owe it to the world to proclaim the doctrines of Liberalism, because upon them depend the quality and character of citizenship that make democratic institutions permanent. There never could have been a Republic in this country if they had not at the very outset divorced it from religion. If there had been any sect, or if there should come any sect powerful enough to control the administration of this government, liberty would cease, free thought would be impossible, and an honest opinion would be a crime.

Moreover, the principles of Freethought, of honest independence, tend to remove those false principles that in the last analysis are degrading. For instance, the Freethinker would teach, instead of the doctrine of sin and infinite punishment, the doctrine of consequences. He would say: ".... you can't violate any law of nature, or reason, or justice, but that that violated law carries with it its own consequence, and that is all the punishment there is." Under the old teachings, a man could escape; there was a way out. .... Is it any deterrent to the murderer's hand to teach him all of his life long, that however he may imbrue it in his fellow-man's blood, there is escape at last through the shed blood of Jesus Christ? Men should know that for every sin they commit in this body, there is a natural law of consequence that will hold them to it as with chains. I do not believe that the doctrine of the atone-



ment is adapted to make good citizenship in a republic. ....

Now, what might be done? .... The fact is that the average town is not capable of financially supporting a Liberal, independent Rational society; but suppose there were four or five, or eight or ten that were banded together. There is not one of them but would afford a generous hearing to a competent speaker, and very little work would make a kind of local organization to look after the details of the event whenever the lecturer was to be there. Gradually the thing locally would develop and grow until sometime they might be able to support a lecturer all the time. .... This plan is not new. The Methodists adopted it years ago. It was their circuit-riding plan, and they succeeded in reaching every hamlet and outpost, and as the result of that you can scarcely go anywhere without finding a Methodist church. Let us go to, now, learn of the orthodox and be wise. The Christian Scientists have the same plan. ....

What is the reason that with the only religion that will endure, based upon moral sense and common sense, in line and accord with the newest and last discovery, the gospel that the world is waiting for—what is the reason that we make no aggressive moves, are content to sit down under our vine and fig tree and be satisfied? I say to Liberals everywhere, there rests upon us a great responsibility. If some plan like this were adopted, then, gradually as the work broadened, as the man came into sympathy with the larger enterprise, he would lose the personal eccentricities, the individualism, the fads, that characterize and hurt so many of our Liberal teachers. He would become an uplift and an inspiration to the communities for better things, for better living. .... I think that is the responsibility that rests upon us all. Liberals have become the inheritors of the achievements of great and noble souls. The recognition of reason and the freedom of thought have been purchased with blood. Let us endeavor to be worthy of that inheritance; let us seek to make it permanent; let us diffuse its benefits until light and liberty, reason and justice, are unchallenged in the lives of men.

## RELIGION.

BY MRS. C. K. SMITH.

“RELIGION,” says a writer in the July REVIEW, “existed before Bibles, idols, or sacred places.” Yes; had there been no religion there would have been no Bibles or other religious books.

Many persons seem to think that the term *religion* means something good. Not so; there are bad as well as good religions. Most of them are neither wholly good nor wholly bad. Whatever helps one to live a true, upright and honest life is good for that one. If a man suffers for the violation of a good law, it is not the fault of the law, but of its violator. So of a good religion: if its precepts are not practiced by professed followers, it is not the fault of the religion.

Some people do receive a great deal of apparent happiness from their religion. But surely no human being can be happy who in his heart believes that any of his fellow mortals are to be consigned to endless torment! It must be heart-hardening to contemplate the possibility of any person being sent to an everlasting hell. It is certainly not conducive to the love that Christ enjoined—and not unfrequently those who cherish such a belief try to help in the cruel work!

What right has any man to designate the province or future locality of another—sending him to hell or asserting that he is in the service of the devil, for no cause except a difference in religious opinion? It is recorded that when an over-zealous man said to Jesus, “What shall this man do?” the answer was: “What is that to thee? Follow thou me.” Persecution is no

part of religion, though many self-styled religionists have not been guiltless. Example is more convincing than precept.—

“Not everyone that *sayeth* Lord, Lord, shall enter in, but he that *doeth* the will of my Father.”

Love is the fulfilling of the law; and if those called Infidels manifest more love for their fellow man than some who are styled Christians, what then? A Bible definition is: “Pure religion is to visit the fatherless and the widow in their affliction, and keep yourself unspotted from the world.” Difficult to keep unspotted in this polluted world? There are persons even here and now who are desirous of knowing, living and teaching the truth—the truth that makes free, and thus realize *heaven now and here!*

San Diego, Cal., July, 1903.

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## TELEPATHY.

BY THE EDITOR.

The editor of the *London Review of Reviews*, W. T. Stead, has for some time taken great interest in the question of telepathy; that is, the possibility and practicability of the transmission of thought from one person to another at greater or less distance apart without speech or any known means of communication. Many, even Freethinkers (who are presumably “progressive” and not averse to the new in science and invention) scout the idea as absurd and ridiculous, but I am inclined to think there is something in it, my belief (not thoroughly-established knowledge) being based on personal observation and experience as well as reports of other credible investigators. Telepathy does not imply that mind and thought are entities any more than wireless telegraphy implies that electricity is an entity, but just the reverse. As in the case of the telephone sound is not actually transmitted, and in telegraphy nothing whatever actually “passes” from the transmitter to the receiver, through either

the wire or the air, so in this case, no thought actually passes through the space separating the experimenters. Probably the phenomenon is very analogous to electrical induction, and the principle closely allied to, if not identical with the general law of correlation that is the basis of wireless telegraphy.

In an exclusive dispatch to the Los Angeles daily *Times* of July 19th, I find the following:

London, July 18.—William Stead said today: "From positive evidence that I have at hand, I have to make without qualification the statement that transmission of long-distance messages by direct mental vibration, i. e., telepathy, is an accomplished fact.... From London to Nottingham is a distance of 125 miles. In Nottingham was Mr. Franks, telepathist; in London was another telepathist, Dr. Richardson, an American, who had undertaken to receive from Mr. Franks telepathic messages. .... At the time that Dr. Richardson was put under observation (5 o'clock p. m.) the committee, of which I was a member, telegraphed to Mr. Franks, absolutely without Dr. Richardson's cognizance, three messages that he was to send telepathically to Dr. Richardson, viz: the word 'Scotland,' the number '579,' the hour '7:20 p. m.'"

"Between 7 and 8 o'clock, after Dr. Richardson had spent the time in serene mental concentration, he received faultlessly the three messages. Here let me add the story of what took place, as related by an unprejudiced observer:"

"Most astonishing experiments in thought transference were made yesterday in the offices of William T. Stead, at the *Review of Reviews*. A committee of six distinguished men that included Mr. Stead himself and the noted Dr. Wallace, had the matter in charge, and none who witnessed the experiments doubts in the least that what he witnessed was genuine psychological accomplishment. Telepathic messages were successfully transmitted between Nottingham and London—125 or more miles. The eminence of the men who formed the committee makes the thought of any collusion in the wonderful results subsequently attained absurd."

The dispatch to the *Times* gave other details, but the foregoing extracts embrace all the principal points mentioned.

# THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

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## EDITORIAL DEPARTMENT.

TO THE MEMORY OF

COLONEL ROBERT G. INGERSOLL,

A model citizen in peace, a model patriot and soldier in war,  
and a model champion of free thought and human liberty,

Born August 11, 1833, Died July 21, 1899,

is respectfully dedicated

This Number of THE HUMANITARIAN REVIEW.

—o—

"AN EVENING WITH INGERSOLL" is announced by the Los Angeles Liberal Club as a memorial of the 70th anniversary of the birth of Col. Ingersoll, to be held at Elk's Hall, Aug. 11th, at 8 o'clock p. m. There is to be good music, reading of one or more of Ingersoll's finest addresses by a competent elocutionist, perhaps brief eulogistic speeches and other entertaining features. A very large audience and a highly enjoyable occasion is anticipated. General admittance, 25c. Tickets may be secured in advance of the Club's committee or at the hall door on the evening of the meeting.

A letter from a veteran Liberal lecturer and debater discloses the fact that he is in great need of a home for himself and wife in the evening of their lives, and that several generous Liberals are entering into an arrangement whereby it may be secured without any real sacrifice on the part of those who join in the worthy undertaking. Send a stamp or two for particulars, to W. F. Jamieson, 1716 Western av., Cincinnati, O.

In a private letter from a well-known Liberal lady writer, she remarks: "THE REVIEW for July is before me. I like the tone of it. I have received numbers of ——— to which I make no acknowledgment—always something uncalled for and unseemly. There is no argument in denunciation. Your REVIEW is clean and exempt. It ought to be well supported. There ought to be monied men willing to liberally assist a magazine that encourages 'personal aspiration towards perfection of character,' as the REVIEW aims to do."

The *Free Thought Magazine* for July has portraits of the Los Angeles Freethought editors, F. H. Heald, of *Higher Science*, and Singleton W. Davis, of THE HUMANITARIAN REVIEW, for its frontispiece, and life-sketches of each in its editorial department. In these two sketches may be seen a somewhat curious paradox: Heald is of Quaker-noncombatant descent, but believes in "fighting" the church people with a bombardment of fiery epithets, while Davis, a veteran of the civil war, does not believe in "fighting" the church (in a "war of words"), but in replacing error with truth by means of calm, cool-headed, scientific reasoning.

In a note from Prof. L. De Witt Griswold, he says: "THE REVIEW comes regularly—and allow me to say, each number is an improvement on the preceding one. I enjoy showing it to my many friends, and display it in my show window." Mr. Griswold has the reputation of being an eloquent, entertaining and instructive lecturer, and is author of a pamphlet on the mythical character of the story of "Jonah and the Whale." In the Kingston (N. Y.) daily *Leader* of July 15th, is a communication from the author in which he reports, for the year since the pamphlet was first published, that he has disposed of no less than 5,387 copies of it—of which 4,862 were sold, and 525 copies given away. This is a splendid showing. He an-



nounces that he will soon deliver a lecture in his city on "The Bible." If you have not read his "Jonah and the Whale," send 10 cents to the author, Kingston, N. Y., for a copy of it.

The second installment of the article on "Fundamentals of Liberalism," by J. T. Patch, was received too late for this issue, but will form an interesting feature of the September number.

"THE HUMANITARIAN REVIEW is a regular and always welcome visitor to the editor's desk. It is full of fresh ideas and gives one the impression that its editor, Singleton W. Davis, is a man who thinks for himself and writes what he thinks. We take pleasure in recommending it to our readers." — *Weltmer's Magazine*.

QUESTIONABLE.—In the article headed "Telepathy," page 182, I have copied from the Los Angeles daily *Times* portions of a dispatch from London describing an experiment in "long-distance telepathy," but I have a criticism to offer as to the mode of procedure of the learned committee. While the result seems to support the theory of so-called thought transference, as evidence of "long-distance" transmission, the experiment, in my opinion, was of little value, because of the fact that the experiment was not conducted with that carefulness demanded in modern scientific experimentation, in that the committee, all the time near the receiver, knew what messages to expect, and, admitting the possibility of telepathy by contact, or at short distances, and in view of the apparent fact that thought transference may take place involuntarily and without conscious intention or effort on the part of the transmitter, there is in this case grounds for presumption that Dr. Richardson may have received the messages telepathically, not from Mr. Franks 125 miles distant, but from the members of the committee in the immediate presence of the receiver. Mr. Franks should have selected the messages, and, at the end of the experiment and before knowing what Dr. Richardson had "received" and communicated as a message to the committee, he should have telegraphed his messages to the committee for comparison. I hope the committee will repeat the experiment with this important modification.



In the Correspondence department of this magazine is a letter from E. D. Northrup, which seems to require a word of comment on my part. The reference to a "lovely fight" against the church is something of a "man of straw." THE REVIEW has never advocated such a "fight." Reasoning is in no sense "fighting." When parties, individuals or nations, fight, they aim to maim or wholly destroy *each other*. When Rationalists attempt to establish truth in the place of error, their efforts are not directed toward the physical or mental *punishment* or *destruction* of those who err, but against the *error* and, chiefly, toward the demonstration of *truth*, with the aim of ultimately *benefitting*, not subjugating, those who err or fail to discover truth. Rationalists, especially those who profess to be "Liberals," should recognize the fact that they themselves are not yet free from *all* error, nor yet in possession of *all* truth! One of the best things ascribed to Jesus was the reproof of those who wanted to stone the erring woman. It might well be read, "Let him that is without *error* cast the first *offensive epithet*!" As Liberals, first of all, let us *be liberal*! This is a "plank" in the REVIEW's platform. Again: Brother Northrup refers to the "adoption" of Jesus by Constantine and changing the policy of a "lovely fight" to one of assassination, murder, torture, war and persecution most foul and horrible, as being all that saved Jesus and Christianity from oblivion, leaving us to infer that Liberalism can be saved from oblivion only by adopting a Constantinian policy! Now, friend Northrup, is not that policy of the church the chief thing Liberals object to? Do they not quote the history of "religious persecution" to prove that the church is an "evil tree" because it has borne this "evil fruit?" And now, seriously, would you have Liberalism adopt this policy of the church and so effectually "spike its own big gun" in the "fight" (admitting your metaphor) against the church? and also drawing upon the reputation of the Liberalism of the 20th century the "fire" of this same big gun when more truly liberal Liberals of the centuries to come shall have unspiked it? No! As in the case of the "soul" and the orthodox hell (or heaven, either, for that matter), annihilation would be preferable to such an immortality. Lastly, the reference to the "manners of the church: Is it good manners to be ill-mannered toward the unmannerly? Is it not the height of good manners to ignore the bad manners of others? Do we teach our children good manners by exemplifying before them ill-manners? No, brother Liberals, let us not only teach, but also set before "our friends, the enemy," an unimpeachable example of true liberality, good manners, magnanimity, and—*consistency*!

## BOOK REVIEW.

THE BIBLE. By John E. Remsburg. 12mo., pp. 489. Cloth, \$1.25, net. The *Truth Seeker Co.*, 28 Lafayette Place, New York.

This is the most important book about the Bible that has been lately published. The author is a well and favorably-known Freethought writer, who treats his subject from a true rationalistic standpoint. The book is a compilation of articles originally contributed to and published serially in the *Truth Seeker*, in which form they attracted much attention and appreciation. Their publication in the present form gives them deserving permanency, and makes a valuable book of reference. With this book at hand the intelligent Freethinker, though not a D. D., should be able to badly worst in an argument even a "learned theologian."

The work is divided into three parts, to which is added a valuable appendix. Part I., Authenticity of the Bible, gives much though condensed information, mostly historical, about the sacred books of the world; and, more fully, the Christian Bible, the formation of the canon, its different versions, authorship and dates, and further amplified in chapters treating specifically of the Pentateuch, the Prophets, the Hagiographa, the Four Gospels, Acts, Epistles and Revelations. Part II., Credibility of the Bible, treats of the textual errors, the two creation stories of Genesis, the patriarchal age, the Jewish kings, inspired numbers, harmony of the Gospels, Paul and the apostles, Bible history, Bible science, prophecies, miracles and the Bible God. Part III., Morality of the Bible, shows that it is not a moral guide, but that it commends, and in some cases, commands every form of immorality, as lying, cheating, stealing, murder, war, human sacrifice, cannibalism, witchcraft, slavery, polygamy, adultery, obscenity, intemperance, vagrancy, ignorance, injustice to woman, unkindness to children, cruelty to animals, tyranny and intolerance—and verse, chapter and book, is cited in each case. The Appendix contains arguments against the divine origin and in support of the human origin of the Bible. A very complete index adds greatly to the value of the work as a book of reference.

## CORRESPONDENCE.

[From E. D. Northrup, Esq., of Ellicottville, N. Y.]

4 a. m. [!], July 10, 1903.

*Dear Brother*—Enclosed herewith please find \$1.00, with which I subscribe for the REVIEW, having just received a sample copy, which, in humble imitation of that Persian myth, *Mr. God*, I pronounce very "good."

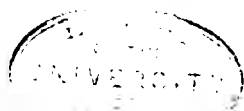
I prefer to emphasize the "Mr." as more appropriately to designate a masculine god and thus emphasize the glorious fact that none of the exclusively old-bachelor gods of a "chosen people" was a lady! Only the fanciful, liberty-loving Greeks, admitted ladies to their pantheon. [How about Isis, Nut, Hathor, Astarte, Ishtar, etc., of Egypt and Mesopotamia?—ED.] And they were, individually and collectively, the best brand of gods that man ever created—genuine exponents of all the hopes, aspirations and imaginings of a grand race, and the most scientific job-lot ever created, from the glorious sun-god, the father of all, man's noblest work in that branch of stirpiculture, *down* to that jealous, murderous, brutal one that sat on Mount Sinai, "making up faces" at mighty Jove, who ran a thunder factory and original electric-light plant up on Mount Olympus!

I admire your goodness of heart that would make only a *lovely fight* against that merciless monster, the church—just as I love all kind, humane lovers of their kind, of whom fathers McGrady and Haggerty are splendid types; but, if Jesus (if he were ever more than another myth) had only been a mild appellant to moral suasion, his following would have remained just as small as it was, until Constantine recognized his pre-eminent qualities, to wit: those of a war-god *par excellence*, and a condoner of any sort of crime, and adopted him! When the church learns not only good manners and respect for mental and moral worth and ceases its brutal persecutions, then it will do to think about a lovely fight with that hideous, blood-bedraggled "bride of Christ," the church.

Yours in the loving bonds of the Church of Humanity,

E. D. NORTHRUP.

[See comments on this letter in Editorial Department.—ED.]



[ From Mrs. M. M. Turner, Berkeley Springs, W. Va.]

*Mr. Editor*—I would like publicly to give some reasons why I think the Society for Psychic Research wastes time and to what time had better be appropriated.

The meaning which Webster gives for psychic is "soul, mind; relating to the human soul." The Society investigates sights, sounds, delusions, visions, dreams, imagination, suggestion, mediumship, etc., of the human mind. There cannot be two modes of proving such subjects: one, scientific investigation, the other the Society for Psychic Research. The late Frederick Guthrie, of England, said: "Truth alone is cosmopolitan, and in science alone does truth reside. Science, the universal language, the language of nature herself;" facts that render it impossible to arrive at any correct conclusion than by the scientific method, which seems to make any other form of research useless. The S. P. R. may, however, "dig and throw away the debris," "knocking off spawls," which may accomplish some good, but in the end find there is "nothing in it."

"No scientific theory dies but to give birth to a better one." Science theorizes, but has no profound convictions as to what shall be, but by investigation, test and laboratory work find out what is. The true sculptor has in his mind a definite conception of the form he would make the marble express. As Goethe says:

"See how o'er the subject element

The stately thought its march laborious goes."

Abstract science alone can explain the various conditions of the human brain. "The facts belong to Science, and are hers forever."

I have read with pleasure your article "Science of Mind," in the REVIEW for July, and want to read it again.

Very kindly,

Mrs. M. M. TURNER.

[From Dr. S. W. Wetmore, of Buffalo, N. Y.]

Thanks, my Dear Davis, for your kind notice of us in the REVIEW. I have long since ceased subscribing for new magazines, etc., but THE REVIEW struck me favorably, and I impulsively sent an order for it. Please find enclosed the "Almighty Dollar" to help pay for printer's ink, etc. I write very little of late, but semi-occasionally I have a foolish spell and my spontaneity bubbles over, as evinced by the following effu-

sion, which may (with the author's permission) find a place in the "refuse barrel." [No; it's short, and "sweet" on THE REVIEW, so here it is.—ED.]

## OPTIMISTIC.

The halo of joy, gem-studded and glowing  
 With radiant truths and human duty,  
 Should cheer THE REVIEW in its Truth-seed sowing,  
 Whose growth with Reason will glow with beauty.  
 Nil desperandum, festina lenta—though,  
 "Be sure you are right, and then go ahead,"  
 Said old Davy Crocket, while hunting through  
 The jungles for tigers maimed by his lead.  
 The hostile human tiger, crouched in his lair,  
 Is more to be feared in the fight for truth.  
 Of his armameterium, forsooth, beware—  
 False creeds and dogmas were taught him in youth.  
 Priests, superstition and ignorance hold sway,  
 Coercing expansion of mental power;  
 Yet, while "we pass in REVIEW," from day to day  
 The star of Hope grows brighter!

Two months since I was "born again," aged 71 years, and think I may visit California this winter for the fourth time.

Fraternally,

S. W. WETMORE.

[From Joel M. Berry, of the National Mil. Home, Ohio.]

*Dear Comrade*—It takes a man with just as good a war record as you have to publish a magazine that will set the people to thinking; you can do it every time, because you have the backing. There is a magazine published in Dayton called the *War Cry*. But we don't propose to cry for any war—we have wars enough without crying for them!

Jesus says if a man hath no sword, let him sell his garment and buy one. I have no garments to sell, neither do I need any sword, nor have I any use for a Jesus that uses one, and so you see Jesus and I do not "belong to the same company!"

It takes a HUMANITARIAN REVIEW to play havock with the wars of Jesus, for he does his fighting with a sword [see Matthew, ch. x., v. 34], while the REVIEW does its "fighting" with scientific truth and reason. I find nothing to fight but ignorance and superstition, and those I can fight with a pen.

Some of the reasons why I do not accept the Bible as the Word of God are as follows:

While one God would be the greatest plenty, the Bible says there are three. Then, I do not find one book, chapter or verse, even, in the Bible, with God's name attached to it as its author—all written by men who knew no more about God than I do. I do not dispute or reject God's word; but the Bible is man's word, and consequently open to criticism or rejection by any one. Then, one of those Bible Gods is said to be only about 1,900 years old, while the other two—"God only knows" how old they are! One of these Gods is reputed to have said, the last time he was here, that he would come again soon, but he has either forgotten his promise or else he was mistaken in his godship—the latter, I think.

For my part, I find the world progressing finely without either gods or miraculous events, and so I am content to let the matter rest. Let us believe only what appears reasonably true, and read THE HUMANITARIAN REVIEW for scientific truth, in place of an old self-contradictory book—the Bible.

While writing this, the *Free Thought Magazine* comes with the portrait of S. W. Davis in its frontispiece. Now, with such an intelligent-looking man for its editor, and one who dares to think and reason for himself, I can see no reason why the REVIEW should not come to the front and stay there.

Yours in search of truth,

JOEL M. BERRY.

---

[From the Editor of *The Anvil*, Bristol, Conn.]

*Dear Mr. Editor*—I have been interested in the comments made in the REVIEW upon the legend, "In God we trust," stamped upon our silver dollar. It is all right and proper with just the addition of one word: "In *This* God we trust." Please commend this to the proper authorities.

MILO LEON NORTON.

[The "proper authorities" with "U. S." are "we, the people," and we have already had the proper form of the motto "engraved on our hearts," and though not so stamped on the dollar, we see it there by "faith!"—ED. H. R.]



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SINGLETON WATERS DAVIS, EDITOR.

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# THE HUMANITARIAN REVIEW

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VOL. I LOS ANGELES, CAL., SEPTEMBER, 1903. No. 9.

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## FUNDAMENTALS OF LIBERALISM.

(SECOND PAPER. \*)

### TRUTH:—DEFINITION AND APPLICATION.

BY J. T. PATCH.

CONSCIOUSNESS, the result of interpreted realities, we call truth. It is impossible to conceive of existence independent of the truth it expresses; in fact, truth is existence made tangible; even a falsehood is known only by the truth it expresses, that truth being its untruthfulness; the reality of a falsehood is its unreality, having neither law nor principle whereby it has a place in the oneness of all truth, or in the oneness of a universe. Thus truth becomes the test of all things, because it is the only test of reality; existence being impossible excepting in a universe, and unknown excepting through the truth it expresses, it is beyond the power of the human mind to conceive of existence in which this would not be true.

A system of philosophy, a theology or doctrine, which introduces a conflict of principles, must involve somewhere, the unreal, for the reason that truth can

\* First Paper was published in REVIEW for July.

not be in conflict with itself. The universe is its own authority for what it expresses, and is the test of all reality; the abandonment of the source of all truth as authority, becomes the abandonment of truth itself—a subversion of the divine, and that is just what has been done by the greater portion of the Christian world. A book has been given dominion in the consciences of men to the extent that its virtues have been made tributary to its deformities; and to enthrone this book as absolute in matters of religion, it is taught that it contains a special revelation which is sufficient for all ages and all men, not only relieving man from any effort to obtain truth for himself, but teaching that with this revelation the source of truth has been closed!

Liberalism comes to the relief of the devout seeker after truth, and announces that these claims of the Christian world are without foundation or evidence; that a special revelation, in the nature of things, is impossible, and that further access to the source of truth has not been closed, as is shown by our daily experiences. The Christian world has become so absorbed in these doctrines, that the real and natural, the true and divine in our lives from day to day, is unrealized excepting as explained from a book, and attributed to a source with which they have no connection. All doctrines of the Christian world are still open for revision or rejection, and will forever remain open, for the universe never excludes the devout seeker after truth. The assumption of a divine revelation has been the most disastrous obstruction to progress the world has ever known, as is shown by the history of the Christian church. Revelation is made to say a thing is true because commanded, while Liberalism says a thing is commanded only when it is shown to be true.

The resurrection of man's physical body after its

dissolution and decay, has been taught for at least 4000 years, was taught by the Egyptians a thousand years before any portion of the Christian Bible was written, and is still taught in the Christian church and defended from a book, instead of explained by its true origin, and the whole world has been called upon to furnish one fragment of evidence in its support, with no response. Although the doctrine of the resurrection of the body is purely a question of science, in all the domain of 20th century civilization and discovery there has not been found one principle to sustain it.

And the ignominious hypothesis of "original sin" and "redemption" that has darkened the hopes of millions, and with its blighting assumptions has cast a shadow over our civilization, is taught and defended from a book, without the remotest intimation of divine truth in its defense. Liberalism says if "original sin and redemption" are true, they constitute a part of the unity of all truth, and would be expressed somewhere in the domain of universal reality as fully as any known principle or law governing human existence; that the universe would be incomplete without them. Whatever reasons have been brought forth in their defense are equally as fictitious as the doctrines themselves.

The Christian church has emphasized as a momentous responsibility, the search for and acceptance of truth. Liberalism is searching for the same thing, with a devotion that is hardly conceivable by the ordinary church member, and is ready to receive it from any place or spot, book or oracle.

The world is compelled to recognize the universality of law, and its omnipotence in all parts of the earth alike, regardless of religions or of beliefs, and Liberalism makes a compliance with this law the highest expression of being; and to live it, the fulfilling of everything pure, grand, beautiful and divine. But there has been a way propounded whereby all this is changed—through a supposed superior personality. The Christians have one personality [or *three*, according to the point of view, and these *three* are *one* as viewed by those who are afflicted with a certain kind of theological mental strabis-



mus.—Ed.]; the North-American Indians had one personality, called the Great Spirit, the ancient Hebrews had one, the ancient Greeks, Romans, Egyptians and Babylonians, had many; the principle involved is the same in them all. This personality is in all cases endowed with powers commensurate with some supposed want, and whatever takes place in accordance with natural law is attributed to this personality according as the religious education demands. Liberalism teaches that whatever god or gods there may be, compliance with the laws of the universe is not changed, nor man's accountability enlarged or modified, nor his destiny subjected to any other power or dominion than that which is open to all men alike.

The Christian religion makes a belief and faith in its doctrines an explanation of natural principles, and the process of salvation as the will of God. A proposition without a harmonious relationship with all truth cannot itself be true. Christian theology admits a universe complete in itself, and then denies it by asserting a "scheme of salvation," and, though the universe is complete and absolute, refuses to be tested by its truth;—the law of causes and results is made to serve purposes of theology whenever of advantage to do so, and is also denied with equal freedom.

Liberalism announces a universe complete in all things, supplying all possible needs and wants of every human being; that through infinite ages of use and appropriation it can never be exhausted or even diminished, and access forever free and without limit. Truth is the *religion* of Liberalism, and the supremacy of nature its *divinity*.

Payette, Idaho, July, 1903.

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"I honor any man who in the conscientious discharge of his duty dares to stand alone; the world, with ignorant, intolerant judgment may condemn; the countenances of relatives may be averted, and the hearts of friends grow cold; but the sense of duty done shall be sweeter than the applause of the world, the countenances of relatives or the hearts of friends."

*Charles Sumner.*



## CATHOLOCISM.

THE BLIGHTING SUPERSTITION THREATENS OUR  
AMERICAN GROWTH AND LIBERTY.

BY MRS. C. K. SMITH.

A writer in a late Chicago paper claims that this country is to be the future home of the Roman Catholic church. In view of this fact, he thinks every effort should be made to further the election of Cardinal Gibbons to the head of that church.

Inasmuch as Spain is called the most Catholic country in the world, would it not be wise for American citizens to look into the results of that rule there? In Spain, where the church of Rome has had transcendent power for centuries, they have a religion that spends its force in securing the observance of forms and ceremonies, and is totally incapable of giving to the country that moral and social impulse that alone can save it.

Statements concerning the practices of the Roman Catholic church in Spain are made by Mr. Joseph McCabe. He states that few in England are aware that the church of Rome continues in Spain, in the 20th century, the outrageous practice of the sale of indulgences, against which the conscience of Europe protested four centuries ago. Until half a century ago, spoils of this lucrative industry were openly divided between Spain and the vatican. Today, the vatican has more important interests at stake. With an eye to its admirers in England and the United States, it refrains from explicit share in the commerce. The vatican is well acquainted with this infamous traffic, and it is a discreditable source of revenue to the Span-

ish church. Every priest knows how little the plenary indulgence means, and how much the peasant thinks it means. Mr. McCabe further declares that education may be neglected; sanitation may be attended to so inadequately that Spain retains one of the highest death rates in the world; the specter of bankruptcy may show its head; but the church will not abate its claims upon the people. It was calculated some years ago that the church of Spain spent about \$5,675,000 a year on incense and candles alone. The wardrobe of the statue of the Virgin Mary represents an incalculable sum. Whilst money grows scarcer and scarcer, the Spanish church continues these useless extravagances. The clergy will give no assistance to those few Spaniards who are nobly endeavoring to lessen the evil. When appealed to, they shrug their shoulders, saying petulantly, "would you rob the poor of our services?"

It has been stated that Leo XIII. pronounced against the bull-fights, but Spaniards declare that he only protested against the holding of *corredas* on the church's great festivals. Even that protest is totally disregarded in Spain, for the great religious festivals are the bloodiest days in the year.

Does our country need any of these enumerated additions to our own degeneracy? Demoralizing as was negro slavery, it was far less degrading than the white slavery of today where 5000 white children under ten years of age work from 54 to 74 hours a week. A conservative estimate made by the chairman of the Alabama committee on child-labor, is that 5,000 children less than sixteen years old, work in the mills of that state. Then, look at the attempt to enforce sabbath observance; the liquor traffic, tobacco consumers, labor trust and capital trust, post-office scandals, competition which makes enemies of brothers, extravagance of the rich and poverty of the poor, race prejudice, criminal instincts of some of our colored brethren—in the words of an intelligent Southerner, "the outlook for the future appears to have nothing in it except the extermination or deportation of the Negroes."

San Diego, Cal., July, 1903.

## ASTRONOMICAL MYTH-MAKERS.

## THE FOUNDATIONS OF CHRISTIAN THEOLOGY.

BY BATTERMAN LINDSAY.

THE orientation of ancient temples proves that the solstitial and equinoctial points at the rising and setting places of the prominent stars of the period had been determined with absolute accuracy five, six, or even eight thousand years B. C. All ancient temples, not excepting Solomon's, were observatories. No doubt the heavens were first studied for purposes of utility—as an almanac of the seasons. According to the distance from the equator, the vernal equinox or the winter solstice would be the turning-point of the year—the harbinger of the planting time. Explorations of ancient temples prove that both systems had their votaries. Our era, with its prodigious power of assimilation, has appropriated both festivals. We still celebrate the winter solstice at Christmas,\* and the vernal equinox at Easter. But to the ancients, these anniversaries were something other than commemoration of certain important events at an approximate date. For the purposes of a calendar, absolute mathematical accuracy was necessary or their seasons would soon have gotten out of gear. Moreover, frequent fail-

\* It was not, strictly speaking, the exact moment or day of solstice that was the basis of Christmas festivities, but the day after, when the sun begins its northward course—the day the new sun-god was “born,” and hence Christians do not celebrate Dec. 22nd, but the 25th, when the sun perceptibly begins its northward journey and the days begin to lengthen—when “Jesus,” the personified sun and year, is “born” every year, and annually “comes again!”—Ed. H. R.

ure in prophecy would have brought discredit on the sacred guild.

The vernal equinox, or the day when the sun crosses the equator [apparently] coming north, was the planting time in the valley of the Euphrates, because that was the time of annual inundation. In the Nile valley, the summer solstice was the crisis of the year because it was then the river began to rise. The sun, personified under different names, was the symbolic object of conspicuous adoration at all these festivals, because the orb of day, rising in some constellation, or heralded at dawn by some large star,\* marked the season each recurrent year. Thus sun-worship was practical and simple enough in its origin. We know that the sun is the source of all material existence, so far as this globe is concerned; they knew it as well, and perhaps not less scientifically; but they had no alphabetical language in which to embalm their knowledge. So in the course of time, their symbols became so extended and complicated that none but the most advanced among the priesthood understood it, and among the masses it degenerated into polytheism of the grossest character. The early cycle of meteorology became inextricably confused with tribal legends, totemic emblems, metaphysical symbolism, and the great circle of the zodiac, which served to record historic and cosmic events. The result was a great body of myths, which in the end became, for the most part, an inexplicable jumble, even to the priesthood itself.

For the purposes of a calendar, it would be necessary first to fix the length of the year with accuracy; this was done with comparative ease by ascertaining the solstitial points, by means of gnomens—columns or pyramids whose shadows were measured at the same hour each succeeding day. But this method meant a long time between events, and a priesthood that desired to maintain a reputation for prescience, found it necessa-

\* In Christian mythology, called "the star of Bethlehem,"—the star that guided the magi or "wise men of the East," that is, the astronomer-priests of the oriented temples, to the birth-place (in the year) of Jesus (the new-born sun-god).—Ed. H. R.

ry to be able to prophesy a little closer to date than six months or so. By patient observation they discovered that the sun pursued a certain fixed path among the stars; that is, that certain conspicuous groups of stars appeared in regular rotation just before sunrise or just after sunset, at the same season each recurring year. "Now," said the priests, "we shall be able to tell these impatient peasants who come pestering us about their flocks and crops, that in just so many days their Nile will rise or their Euphrates will flood." Hence, the first temples were built not for sun-worship, but for star-observation—on the horizon.

The next natural move was to divide their star-belt into sections. At first it was apportioned into six only, for six have come down to us from "time immemorial." They must have a name for their star-belt; they called it the zodiac or little animals. Now why "little animals?" Because they named their constellations after important clans or families\* of their race, and these clans had no other way of designating themselves than by totems. Therefore we have a heaven peopled by "little animals," where their successors have not filled it with heathen gods.†

Things now went on smoothly for some time. In the course of a few hundred years, however, things were all askew again. The sun did not meet his dates. Unaccountably, he lagged behind, a few minutes each day, until, at the end of 500 years,

---

\* This, I think, is erroneous. I think it can be demonstrated that the animal and other "figures" in pictures of the zodiac are hieroglyphs or ideographs—"letters," in a sense, of primitive systems of writing, used as "signs" of the various constellations, as astronomers now designate certain stars by letters of the Greek alphabet; and so we yet speak of the "signs of the zodiac," and still use for the first letter of our alphabet, a fair picture of the first (originally) constellation, *Taurus*, whose "sign" is the outlines of a bull's head!—Ed. H. R.

† At one time an attempt was made by Christian zealots to replace all the signs of the constellations, within and outside of the zodiac, with figures of the "saints," and *Virgo* is actually the heavenly counterpart of the Virgin Mary as well as of all other mythic virgins, and so the author's reference to "heathen" gods is too discriminating.—Ed. H. R.

he was a week out of the way. The astronomer-priests had discovered the "precession of the equinoxes," or rather had the discovery forced upon them. Every 2000 years, approximately, the sun enters a new constellation, to rise therein for the succeeding bi-millennium, at the vernal equinox. The sun entered the constellation *Pisces* at the beginning of our era [this is not exact.—Ed.]; hence the mystical significance of the Fish to the early Christians. For 2000 years previous, the sun had risen in *Aries*, hence Arus, the ram-headed god. For 2000 years before that, *Taurus* was the spring constellation; hence the worship of the Bull, the "golden calf," so abhorred by the Jewish prophets. Were all astronomical myths sifted down to their final elements and purged from the legendary accretions of ages, and that part of their symbolism relating to the daily and yearly journeys of the sun, and which should be classed as meteorological rather than astronomical, we should find a solid basis of facts relating to the past history of the race, and possibly also to great cosmic changes.

The division of the sun's apparent path among the stars into "chambers" designated by totems [?], "signs," inevitably led to a division of the world's history into epochs of about 2,000 years each. ("In my Father's house are many mansions.") With each new sign, a new cult came into vogue. That implied great social, political and moral changes; for no doubt the new deity was made the symbol of the most advanced knowledge and aspirations of the period.

---

### THE DOUBTER.

BY JOHN A. JOYCE.

The doubter in the church or state,  
Investigates all wrong;  
For he is true and only great,  
Who dares defy the strong;  
So, bless the doubter in his sway.  
God speed that final time  
When creeds and lies that reign today,  
Shall be but shreds of crime.

Washington, D. C., July, 1903.



## THE PHENOMENA OF "LEVITATION."

BY HERMANN WETTSTEIN.

IN the REVIEW for February last appeared an article headed "Physical 'Spirit' Phenomena," giving an account of Camille Flammarion's investigation of the phenomenon known as "levitation;" i. e., of the raising of heavy articles of furniture, such as pianos, tables, etc., without being touched by the sitters.

From these "manifestations" he deduced, or seemed inclined to deduce, "the existence of unknown forces capable of moving matter, and of counteracting the action of gravity. He not only deduces the existence of such forces, but *affirms* them in the last paragraph of his report, concluding that "it is a combination, difficult to analyze, of physical and psychic forces."

Years ago, the late Professor Coues, of the Smithsonian Institute, investigated the same phenomena of levitations and came to precisely the same conclusions as did Flammarion, holding that there existed an unknown force which, through the agency of spirits,\* counteracted the force of gravity, enabling the so-called "medium" to raise and lower ponderous objects at will. Prof. Coues added, in substance: "I would not like to place my foot under the leg of the piano when it is com-

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\* Mr. Wettstein's statement that Coues "came to precisely the same conclusions as did Flammarion," is here contradicted, for the latter expressly stated that he favors the proposition that "it is the medium herself who acts unconsciously by means of an invisible force emanating from her," and that he has never had any proof of spirit-identity; hence, their conclusions as to cause of the phenomena are on the one hand favorable to spiritism and on the other opposed to it. But note that Flammarion's "conclusions" are only tentative—that he has not really arrived at any "conclusion" except that of the fact of the existence of the phenomena.—Editor H. R.



ing down." (I cannot repeat his exact words verbatim just now, as his article and my reply are not within convenient reach.) But being satisfied that these phenomena or "manifestations" are nothing but hypnotic illusions, or rather, to designate them more specifically, *impositions of Spiritualistic quacks*, I offered to deposit one hundred dollars for the privilege or opportunity of placing my foot under the piano-leg at the point of coming down, with as many persons on top of the piano as could find room thereon. This offer is good yet. Prof. Coues never accepted it—showing how little faith he had in its being a physical or material phenomenon—convinced that it is nothing but a psychical illusion. But he lacked the sincerity to acknowledge it to be such, since he never accepted my offer, crawling out of it in a personally-addressed letter, which, being confidential, I never gave to the public, though it is still in my possession.

If there are still any who believe in the phenomena of "levitation," let them come forward and I will deposit \$100.00 in any bank they may mention for the opportunity of exposing the fraudulent character of these alleged phenomena.

Fitzgerald, Ga., July 23, 1903.

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We are done with the gods of our old adoration;  
 We acknowledge they served in their turn and were fair,  
 But we go, for behold after long preparation,  
 What no man has dared to discover, we dare.  
 Till the body and soul and all time shall be blended,  
 Aspiration and virtue and crime comprehended,  
 We must fathom the sense and the spirit  
 Till we stand self-possessed of the whole—  
 Onward ever and outward ever,  
 Over the uttermost verge of the soul.

*George Cabot Lodge, in the Atlantic.*

By all means, use some time to be alone.

Salute thyself: see what thy soul doth wear;  
 Dare to look into thy chest—for 'tis thine own—  
 And tumble up and down what thou find'st there.  
 Who cannot rest till he good fellows find,  
 He breaks up house—turns out of doors his mind.

*George Herbert.*

## FOUND ON MY EXCHANGE TABLE.

CLIPPINGS BY THE EDITOR.

Only public and strictly secular educational property should be exempted [from taxation] in a strictly secular republic.—*Torch of Reason*.

A false religion is always known by its feeding one on promises of a blissful heaven hereafter, while doing nothing to create it here.—*World's Advance Thought*, Portland, Or.

As Liberals, let us not try to rival the orthodox in raising hell, for by an upright and honest life we may be able to mitigate the evil conditions that surround us, and having wrought according to our best light, we need not fear the result.—Walter C. Knowlton, in *Free Thought Magazine*.

I object to the Bible in schools because it is a distinctively religious book; because it contradicts much of the matter that is taught in the schools; because it is glaringly immoral and obscene in many of its parts; because the State has no business with religion, and because my children attend the public schools.—J. B. Beattie, in the *Chicago Chronicle*.

The Los Angeles Liberal Club never does anything by halves. We are in receipt of a souvenir program of their meeting held Aug. 11th, to commemorate the birth of Col. Robert G. Ingersoll. A very interesting program was rendered, and we hope many other localities will follow this example next year. August 11th should be made a Liberal holiday, along with January 29th.—*Torch of Reason*, Kansas City, Mo.

The religious press is filled with advertisements of patent medicines which are doing fully as much damage as the use of intoxicating liquors. The religious press will advertise any kind of whiskey, if you put the proper label on the bottle. There is everything in the name. .... By means of advertisements strongly charged with suggestions, the patent-medicine fakers are creating yearly a vast army of invalids besides

which the drunk army is but a corporal's guard. truly, suggestion rules the world, for good or ill, and the religious press is a strong propagator of evil suggestions.—*Suggestion.*

The New York State Superintendent of Public Instruction reports that there has been a great increase, during the last year, in the number of protests received by his office against reading the Bible in the public schools.—*Investigator.*

We rather admire the action of the druggists of Wilkensburg, Pa., against whom the church people lodged complaints under the blue law for Sunday selling, and who retaliated by complaining of the church singers' for working for money on Sunday. Sauce for the goose is sauce for the gander. . . But why not take the preacher? He earns his salary by Sunday work.—*Truth Seeker.*

Commenting upon a prophecy recently made by a priest, that "the United States of America is going to be a Catholic country," a writer in the *Boston Investigator* well says: "It [the Catholic church] rests upon the three pillars of ignorance, superstition and fear; and the type of mind or character which tends to accept this church, is the type which is relatively dominated by these factors. The question, then, which naturally arises in any profitable discussion as to the future waxing or waning of this church, is primarily a question as to whether or not these factors are relatively increasing or decreasing among us—and we are inclined to believe that, for the present, they are, upon the whole, gaining; . . . and this gain is the result of two main causes, namely, Catholic immigration and its parochial schools here. Roman Catholicism, however, is doomed to die, just as is Calvinism, Methodism, Unitarianism, and every other Protestant faith. It is as surely doomed as is the fetich-worship of the savage, the fire-worship of the Parsee, and the Jahveh of the Jew. Meanwhile it serves its not unneeded [?] purpose, in restraining the many, while benighting not a few—while our manifest mission as Freethinkers, is to show how both unreal and unnecessary are all gods and devils, heavens and hells, paradises and purgatories, and to seek to establish here upon our goodly earth a kingdom of purity, truth, honor, righteousness and love."

## THE "REVIEW" SMILEOGRAPH.

ORIGINAL:—BY THE PRINTER'S DEVIL.

Coming out of a store one day, I found a little girl caring for a pretty babe in its wagon on the side-walk, while the mother made her purchases. I am fond of little children, and like to make friendship with them, so I stopped, chucked the little one gently under the chin till it exchanged smiles with me, then asked the older one what its name was. She looked shy, and made no reply, so I said: "Is his name Johnny?" Recovering her self-possession, she quickly replied: "No, sir; *he's a girl!*"

A home mission preacher recently tackled an Irishman out sawing gum wood in a suburb of Los Angeles. "I'm the minister of the little mission church down on — street." "Begorra, and is that so? Faith, an' me an' you is of nairly the same proffession." "Why, how is that? Are you also a minister?" "Sure, not; but Oi gits me livin' sawin' wood and you gits yourn sawin' the air! Only Oi work all week and go fishin' a-Sunday, while you works a-Sunday and goes fishin' all week!"

A little boy recently came in from the ranch in the back country to make his first acquaintance with the wonders of the city. While passing the first-class hotel, the Angelus, his eye caught sight of a waiting hack driver, in gorgeous livery—in conventional august dignity sitting stiffly on his throne-like seat. Tommy's eyes opened wide, his chin dropped, and he stood as if awe-stricken. Recovering a little, he asked, in a very slow, drawling and reverential tone: "Say, mammy, is t-h-a-t G-o-d?"

Gracie, the little six-year-old daughter of a pious neighbor, visited the office one busy day, and after talking with her a few moments I turned to my writing, leaving her to entertain herself. For some time she stood by a window apparently listening to a versatile mockingbird on top of a near-by windmill. At last, still gazing out of the window as in a deep reverie, apparently talking to herself, she said, slowly, solemnly, and in a "pious" tone: "If I was on top of that windmill, I'd be close to Je-e-sus."

# THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

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## EDITORIAL DEPARTMENT.

As Liberals, first of all let us be *liberal*.

As Rationalists, let us be free from indiscriminate invective and justify our doctrines by *reason* alone.

As Freethinkers, let us not only freely think for ourselves, but concede the right of others to freely think for themselves.

As Secularists, let us not rest until the last trace of superstitious theology has been eliminated from the laws of our country—municipal, state and National.

As Moralists, believing in the all-sufficiency of right relations of man with man (without reference to the gods, if there be any), for this life (and as a preparation for a future life, if such is to be), let us *do right* to ourselves, the members of our families, our neighbors, our country and the race.

As Agnostics, let us not positively affirm that there is not in the universe any intelligence higher than that of man; we do *not know* what sublime heights of intellectual perfection may have been attained in other worlds of the illimitable universe. Earth "is not the only pebble on the beach."

As Humanitarians, let us not only serve Humanity as the only "supreme being"—supreme to the individual man—that

we know of and recognize as by natural law demanding our fealty, but let us be *humane*, not alone toward our brother man, but to every creature capable of suffering—recognizing this as essential to the highest development and maintenance of the humane quality in the human "heart"—i. e., emotional mind.

The Los Angeles Liberal Club will send free to applicants who send stamps for postage, copies of Paine's *Age of Reason* and *Facts Worth Knowing*—postage on the first, 5c; the other, 2c. Address, Walter Collins, 639 E. 21st., Los Angeles, Cal.

The grand old "Union Boys" of '61-'65, have just held their annual National Encampment at San Francisco, and now on their return trip thousands of them are stopping off at Los Angeles to see the Queen City in the Paradise of America.—Here's to you, Comrades, from "the same canteen!"

The So. Cal. Union Veteran Association will hold their annual ten-days' encampment this year at Long Beach, near this city, Sept. 1st to 10th, inclusive. I expect to let the pencil, composing-stick and press take a rest while I "camp again on the old camp-ground" with "the boys" who deny that they ever grow old. Ye editor was honored this year by unanimous election as Commander of the Ohio Division.

"AN EVENING WITH INGERSOLL," commemorating the seventieth anniversary of his birth, was held at Elk's Hall, Los Angeles, Aug. 11th, under the auspices of the Liberal Club. The exercises were as follows: Call to order by the chairmain, Rev. T. W. Williams, a very liberal Christian minister and admirer of Col. Ingersoll; violin solos, *a* Romance, Beethoven, and *b* Serenade, Schubert-Alard, by Prof. Karl Muskat; introduction by the chairman; piano solo, Valse in A major, Moszkowski, by Miss Carrie B. Conger; vocal solos: *a* Only in Dreams, and *b* Through Sunny Spain (with response to encore), by Miss Virginia L. Kellam; "The Liberty of Man, Woman and Child," R. G. Ingersoll, read as the principal address of the occasion by Miss Ruth Messmore, elocutionist; and closing music, Andante from Violin Concerto, Mendelssohn, by Prof. Karl Muskat. The entire program was well rendered, and thoroughly appreciated by the unusually large audience. The happy remarks by the chairman, as coming from a Christian preacher, were especially well received, and drew much hearty applause. Mr. Williams presided with entire satisfaction to the Club and all others present. The city daily newspapers, especially the *Times* and the *Herald*, gave



full and very fair, unprejudiced reports of the meeting. Tickets were sold at 25 cents each, and the Club's committee turned into the treasury \$25.10 after paying all expenses. Another largely-attended Ingersoll meeting was held at the same time in Blanchard Hall, under the auspices of the Progressive Club, but I have had no report by the managers for publication.

Do not fail to read that good article in this number, "Catholicism," by Mrs. C. K. Smith, but please be blind to that small but aggravating typographical error in the caption—it was invisible in the proof, but, like most human errors, grows from a mole-hill to a mountain when one does see it. Everybody but the printer knows how "perfectly easy" it is to print a book or magazine wholly free from typographical errors!

Old subscribers and those soliciting names for clubs will do well to mention to their friends who do not yet take the REVIEW, that by subscribing *now* for the year 1904 they will get the magazine for the balance of 1903 *free*—see 4th page of cover. This special offer is to encourage early subscriptions for next year, and they must be for the entire year, with payment of the dollar in advance, but usual commission to agents.

"Advanced ideas, associated with psychical research, inspire the HUMANITARIAN REVIEW, published by S. W. Davis, at Los Angeles, Cal. Mr. Davis advocates constructive Secularism (Liberalism, he calls it)."—*Watts' Literary Guide*, London, England. [This parenthetical remark illustrates the defectiveness of the terms Liberal, Liberalist, and Liberalism, as used by Freethinkers in America. These words in England have a politico-partisan meaning which they do not have in the United States. But "Secularism" etc., have a similar defect, being used here to mean merely the disconnection of religions of all kinds with government. Neither term is broad enough.]

Recently I spent a very agreeable hour at the studio of a Liberal friend and artist, F. E. Sturgis, at No. 730 E. 10th st., Los Angeles, and inspected some excellent pastel pictures. Mr. Sturgis' most elaborate piece now in his studio, is a reproduction of M. Bouguereau's famous painting in the Luxembourg Museum, entitled Anadyomene (she who comes out of, or is born of, the sea), that is, the goddess of love symbolized by the dawn personified as a beautiful young woman—the virgin of the mythologies. The central and principal figure, that of the goddess herself, is a faithful copy as to form, pose and facial expression, of the French painting, the coloring of the



nude goddess being made by Mr. Sturgis as closely as possible to represent that of nature on the human body, which is a western and modern conception that leaves out of the composition that element of the myth which relates to the rosy dawn coming up out of the eastern sea, and which the eastern and older artists tried to represent by warm and glowing coloring that appears "unnatural" to those who do not read quite the whole story. The auxiliaries to the central figure, such as numerous cupids, etc., Mr. Sturgis has considerably curtailed, and with good results, I think. Other notable work of Friend Sturgis, especially is his "Zones," and a fine view, true to nature, of a phenomenal smoke formation from a mountain fire back of Mt. Lowe, but I have not space here to say more of them further than that they are very creditable works of art and well deserving the attention of those who are interested in and appreciative of true art. The pictures here mentioned are all in pastel, a material well-adapted to the character of the designs. Mr. Sturgis is an artist perhaps not excelled, if equaled, on the Pacific Coast, and every way worthy as a man.

"If some wives spent as much money for hats, gloves and hosiery as their husbands spend for liquor, cigars and lunches, they would be told that their extravagance would ruin the family. Will some one tell us why a wife has not as good a right to be an idiot as a husband has to be a fool?"—*Boston Investigator*.

This question is asked with the implication that an affirmative answer would be self-evidently correct, but there is sophistry involved in the statement of the question, and I answer No! One thing or action that is in no degree "good" cannot possibly be "as good as" another thing or action that is also in no degree "good," and wrong-doing by one never justifies wrong-doing by another. Marriage of a "fool" with a sensible and good woman is deplorable: marriage of an "idiot" with a rational and noble man is also deplorable; but marriage of a "fool" with an "idiot" is horrible! The principle of one person having a right to do wrong because another person does wrong, if generally accepted, would surely lead to ethical degeneracy, if not the total extinction of the race. A truly good

wife will not make an "idiot" of herself though her husband become a "fool;" neither will a truly noble man make a "fool" of himself though his wife become an "idiot." The ability and will to withstand evil environment is the hope of the race.

Through the politeness of Lucien Bodin, *Libraire*, I have been favored with a copy of the *XIVe Catalogue de Livres d'occasion Anciens et Modernes relatifs aux Sciences Occultes et Philosophiques Alchimie, Astrology, Hypnotisme, etc., etc., etc. Paris, 5, Rue Christine. 1903.* From the time of Mesmer (and earlier) the French have been much interested in weird and marvelous phenomena of mind, and they have a very extensive literature relative to them, both scientific and pseudo-scientific, and this catalog seems to be quite comprehensive of French books of that nature, original and from other languages.

The *Boston Investigator*, the oldest Freethought periodical in America, having been founded by Abner Kneeland in 1831, and so is over two years past the Bible-allotted span of threescore and ten to man, is a welcome weekly visitor to this sanctum. Its motto is: "We Seek the Light;" and the present editor, L. K. Washburn, keeps the following signed declaration standing at the head of his editorial department: "If our last words were to be written today, we should say to the people of the United States: Carry the stars and stripes above your heads and put the cross beneath your feet." The subscription price is \$3.00 per year. Published at Paine Memorial Hall, 9 Appleton st., Boston, Mass.

*Suggestion:* a magazine of Psycho-Therapy—a popular home review devoted to the new psychology, suggestive therapeutics, rational hygiene, hypnotism and psychic research. Edited by Herbert A. Parkyn, M. D., C. M., and published by the Suggestion Publishing Co., 4020 Drexel-Boulevard, Chicago, Ill. Price 10c.; per year, \$1.00. This is a large, finely-printed and ably edited magazine, and by far the best and most rational and scientific expositor of the underlying principles of so-called mesmerism, animal magnetism, hypnotism, New Thought, Mental Science, Christian Science, miraculous healing, Spiritualism, etc., that is to be found in the wide world. Its editor is not superstitious, nor given to obtaining his in-

formation by superhuman revelations or subjective intuitionism, but believes in good, solid, common-sense, inductive, objective science; and yet he is liberal in giving a fair show to the disciples of occultism in the discussion of their respective isms. Freethinkers, if you want to post up thoroughly as to the facts and fallacies of the above-named subjects, I suggest that you should take *Suggestion*. My judgment is not based on a cursory examination of one or two numbers; it is in its sixth year, and I have carefully read nearly every number.

Through the kindness of Mr. Henry Allen, secretary of the Canterbury Freethought Association, Christchurch, New Zealand, I am in receipt of a copy of *The Literary Guide and Rationalist Review*, containing an editorial notice of THE HUMANITARIAN REVIEW. The *Guide* is published by the widely-known publishers of Freethought literature, Messrs. Watts & Co., 17 Johnson's Court, Fleet st., London, E. C., England. It is a 16-page monthly, ably edited, and should be of much interest to Liberalists everywhere. Price, twopence; yearly, including the quarterly supplements, 2s. 8d., post free.

"The Philosophy of Friendship: a Study in Naturalism and Ethics;" by Karl Muskat, of this city, is a very good little pamphlet, written from a radical Freethought and scientific standpoint. The author has used unanswerable argument in the refutation of error and presentation of truth, devoid of recourse to unnecessarily offensive language. He has a high ideal of what human life should be, ethically, and sets forth true humanitarian rules of conduct as "commandments," not as revealed by a miraculous intervention of a supernatural and superhuman being, but as evolved by human experience and reason. I can sincerely recommend this little book. Send for it, enclosing 10c., to Karl Muskat, Sta. K, Los Angeles, Cal.

The explication of the story of Jonah and the Great Fish first published in the June number of THE REVIEW may now be had in pamphlet form; for sale at this office, price 5c. in 1c. postage stamps, or three copies for 10c. Order a few and present them to some of your more intelligent and liberal-minded Christian friends as a sort of eye-opener.

## CORRESPONDENCE.

N. B.—Letters from readers of the REVIEW are very welcome, and I ask *all* to write me freely, though I cannot write in reply to all. Those who write and get no reply by letter should not think their letters are not duly appreciated; but letters of inquiry, that seem to require it, will be promptly answered. All may not be printed; some may be in full, from others extracts may be made; yet others deemed unsuitable or of insufficient general interest, or marked *personal* by the writer, will not be printed, though, it may be, of interest to myself.—ED.

[From M. Grier Kidder, in response to Invitation to attend the Ingersoll Birthday Celebration, through Walter Collins, Sec.]

San Francisco, Cal., Aug. 10, '03.

Los Angeles Liberal Club:

*Dear Friends*—Your kind invitation has been received. I am sorry I cannot be with you on the 11th. Very often, when I feel like giving up in despair, some encouragement like this arrives and I attack superstition with renewed vigor.

Intellectual progress is provokingly slow. We shall all be dead for a century before superstition will really totter. My slogan is: Convert the women; everything depends on them—from the success of a retail corner grocery to the freedom of mankind. Woman is the *only* instance of enthusiasm married to perseverance. Zeal is very beautiful, but it is too apt to peter out, save in woman.

By the way: have you seen the account of Mamie de Crist's flogging in the Georgia penitentiary? I wish folks would forget that I'm a Southerner—I'm trying mighty hard to forget it myself! Robert G. Ingersoll should have been forced to witness that—then lecture upon it. A young woman was stripped to the waist, tied up and flogged till the blood flowed down her back. Why? Because she was "refractory." I'll bet that the man who is responsible for that unspeakable hellishness is a believer in "Jesus Christ and him crucified!"

I most earnestly hope you will have a pleasant meeting. We have tried in vain to start a Liberal club here. My con-

stant wish is that you may continue to grow in that love which is "humanity to man." Freethought is the sternest of creeds; in it we look in vain for either forgiveness or reward. People laugh when I tell them that our only reward is consciousness of duty done. [But, Brother Kidder, that is a great reward to the truly conscientious Humanitarian.—Ed. H. R.] We have no god to go to; no Christ to absolve us; we suffer until we reform, and reformation doesn't always bury in oblivion our misdeeds—in fact, very rarely. The man who becomes a Free-thinker, becomes the slave of reason. I was reared a Presbyterian, escaped with a figment of reason, and am now trying mighty hard to follow Mother in everything but her creed.

Good-bye. Your friend,

M. GRIER KIDDER.

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[From Joel M. Berry, National Military Home, Ohio.]

*Comrade Davis*—I have just been Reviewing THE HUMANITARIAN for the month of August, and must say that it is one of the most complete and interesting reviews published. Your selections from Ingersoll are just beautiful. Of course we have read them a thousand times, and hope to live to read them a thousand times more—and the last time they will sound a thousand times more beautiful than they did at first!

I see that the REVIEW has captured my old friend and comrade, Dr. S. W. Wetmore, of Buffalo, N. Y.; and he comes to the front with one of his beautiful optimistic haloes for the REVIEW. It is good; and you may bet the Doctor never speaks unless he says something.

The great hindrance to mental progress, I find, is getting the masses to conclude that they are capable of doing their own thinking and reasoning. Although their Bible tells them that God is no respecter of persons, they do not or will not believe it. They have been taught to believe that the priest or minister "knows it all," and they must listen to him. But the scales are falling fast from the eyes of many and as soon as truth and reason can get a hearing, the scene changes; and with a HUMANITARIAN REVIEW-ing things as they go by, we may look for some glorious good results.

Yours in hopes,

JOEL M. BERRY.

(From Mrs. F. E. R. Dingman, Washington, D. C.)

"Mental pabulum should be as carefully selected as the menu for dinner."—*Henry Wood.*

MR. EDITOR—Please take particular notice of the sentiment expressed in the above quotation, and you will see why I enclose a year's subscription for *THE HUMANITARIAN REVIEW*. At the time I sent for the sample copy, I also sent a request to several other publications. All responded, and I selected yours as the best suited to *my way* of thinking. I was born a Liberalist, and wish I knew Mr. Patch, who wrote "The law of recompense is universal." *I know it.* I also copy from your article, page 153: "As a Liberal, I look upon Christian Science, Mental Science, New Thought, Spiritualism, as auxiliary to Freethought,"—for I have been on all of those "stepping-stones," *and others.* I only wish the magazine were double its present size. One special thing about your magazine is the print—the good size of the type. I wish all the people I know were far enough advanced to read with appreciation your *REVIEW*; but I presume they are developing as fast as they can.

[Extracts from a more recent letter from the same writer.]

I have always longed to go to California, but "the root of all evil" I do not possess. If I had the means, I should try to see the "City of the Angels," and assist to put the *REVIEW* where you wish it to be. It is now above the standard of most of the publications of the kind, and I do hope it will continue in the line it has so far adopted. With one more quotation, I await the August number of the *REVIEW*:

"Sometimes along the gloom  
We meet a traveller,  
Striking hands with whom  
Maketh a little sweet and tender light  
To bless our sight,  
And change of clouds around us and above  
Into celestial shapes."

I do not know whose special thought the above is, but "along the gloom" the "traveller"—the *REVIEW*, came and changed some clouds!

Yours for Truth,

FANNIE E. R. DINGMAN.

P. S.—The August number of the *REVIEW* has just come. Well, if the *REVIEW* came once a week it would not be too often; and I hope that Mr. Patch will write for every number.



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STRUCTIVE LIBERALISM IN RELIGION; ETHICAL CULTURE;  
SECULAR GOVERNMENT; "HEAVEN" ON EARTH, ETC.

SINGLETON WATERS DAVIS, EDITOR.

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# THE HUMANITARIAN REVIEW

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## OPTIMISTIC SECULARISM.

BY F. E. STURGIS.

ONE OF the most certain and encouraging indications of the rapid development of independent thought along reformatory lines, particularly within the realm of conservative theology, is the unrest and anxious concern exhibited in the various sectarian organizations, and in current religious-press utterances, from which a few extracts are here taken at random to verify this observation.

Prof. Butler, of Columbia University, recently said: "Knowledge of the English Bible is passing out of the life of the rising generation, and with this knowledge of the Bible is fast disappearing an acquaintance with the religious element which has shaped our civilization from the beginning. Teachers all over this land are trying to teach Chaucer and Spencer, and Shakespeare, Tennyson and Browning."

The truth of this frank admission is materially strengthened by Rev. Lyman Abbott's declaration: "The church and the workingman in this country have drifted apart. The breach is due to the social conditions of the age. The falling away of the working-

man has been gradual, until now it has reached such proportions that it is plainly noticeable. The workingman has lost interest in the church."

The social conditions Dr. Abbott alludes to are not the result of efforts made by the "religious element which," Prof. Butler asserts, "has shaped our civilization," but the evolutionary advance of humanity, antagonized bitterly at every step by this religious element from the beginning.

The workingman has at last begun to discover that the conditions of the poor upon the earth are not "blessed," and consequently there may be uncertainty in the promise that they "shall inherit the kingdom of heaven." He has discovered a difference between scientific and Bible astronomy; that Genesis and geology do not "dovetail" together smoothly, and that the discoveries of science and exploration, the study of paleontology, archæology and cuneiform records are inharmonious with inspirational cosmogony and of more intellectual and moral value in civilization than sermons in sophistry, praying and psalm singing, or insipid speculation upon the probability of *a life after death*. The modern cathedral, gorgeously beautiful in architectural design, splendidly elaborate in finishing and furnishing; intellectually equipped with a plausible, polished, theologically-bred-and-trained D. D., with his magnetic attraction of fashionable society and dress; its alluring enchantment of musical rhythm and symphony from organ, orchestra and choir,—all utterly fail in arresting the alarming decline of not only the workingman's interest, but the interest of the professional man, the business man, and the man of the world as well.

The emotional nature of the workingman is more stirred by the music of the birds and the ripple of the brook,—by the marvellous beauty of the forest glades and meadow landscapes, by the tuneful zephyr playing gleefully among the leafy bowers of fragrant roses and heliotropes: while his intellectual faculties are busy with the study of science, philosophy, history and travel; with governments, politics and social economics; with his relationship and obligations, as an individual, to collective or organized society; also the providing of suste-



nance for self and family, and the accumulation of means to meet the contingencies of the future and old age. These, in a general way, constitute the principal of the real causes to which are attributable "the falling away" of the workingman and other men from the churches.

In an editorial upon this subject, under the caption "Why do men not go to church?" in the (Scranton, Pa.,) *Evangel*, for August, some pertinent questions are answered with commendable candor and logic, as follows: "But what shall we say of that kind of preaching which has in it no marks of either the closet or the library; which is empty of thought and of reverence, flippant and foolish? Can we expect sensible men to care for it, or be moved by it?" And the preacher is further censured for "having nothing of value to give his auditors." It is hard to imagine of more exact truth bearing upon this subject being condensed in less language, or more forcibly stated, than has been done in this quotation—especially in the last eight words.

Dr. Buckley's organ, the *Christian Advocate*, perhaps the most accredited theological authority in this country, as if in lamentation at the passing of the final fragment of forlorn hope, acknowledges the inroads and disintegration being made upon the citadel of mysticism and credulity in this language: "The decay of the churches is taking place in the Middle States. The rural population in many places is ceasing to attend the house of God. Hundreds of churches have died in New York, Pennsylvania and New Jersey; and others have a name to live, but are dying. This is a saddening portrayal of the state of things around us. It is no use to ignore facts or to apply unkind epithets to those who call attention to them. Should the present tendency to religious decline continue and the restraining influences of religion grow weaker, imagination shrinks from the awful picture it would naturally draw concerning the state of things that would inevitably come."

There can be no other logical inference drawn from these expressions of conviction than that the institution which dwarfed and warped intellectual growth throughout the western world for centuries has become weakened. Its walls are

crumbling, more from internal than external influences. The advance of science is pressing hard and fast upon faith and superstition. Evidences of approaching capitulation are not wanting. Allies of progression fairly honeycomb church congregations. The "new thought," the "higher criticism," and similar descriptive terms, are exponents of modern ideas and modes, leading up, forward, and out of mental stagnation.

However, the strife still wages fiercely. The conservative elements of Christianity are well organized, active and alert; and, although handicapped in the execution of former methods the religious spirit of the past (much concealed in disguise), is still struggling for supremacy of its principles. Measures fraught with significant portent are constantly being put forward (frequently with success) to regain lost power and influence, temporal as well as spiritual. How great therefore is the necessity of constant vigilance and intelligent, timely, determined action, upon the part of those who earnestly desire the advancement of men and women to higher, nobler planes in the realms of mental, social and physical being.

Los Angeles, Cal., October, 1903.

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"Methodism is at a standstill the whole world over, and in many places is losing ground rapidly. . . . The cities are our strategic points, and it is in large cities that our losses have been great. . . . In Boston the power of God is being thrust aside, and soon the city will be in the clutches of the heathen. . . . The fault is, the preachers themselves are casting doubts on the only authority. Christ never criticised the Old Testament. He believed in it, and it must be true if you believe in the divinity of Christ."—*Rev. L. W. Munhall.*

—All truth is safe, and nothing else is safe; and he who keeps back truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both.—*Muller.*

—He that will not reason is a bigot; he that cannot reason is a fool; he that dares not reason is a slave.—*Drummond.*

—If there is anything that will not bear free thought, let it crack.—*Wendell Phillips.*

## UNIVERSALITY OF NATURAL LAW.

## WORD OF TWO MEANINGS A SOURCE OF ERROR.

BY SINGLETON WATERS DAVIS.

NATURAL LAW is universal—exceptionless method of motion or action. But it is a pity that the term *law* was ever incorporated into scientific terminology or popular speech as a word representative of the regular and inevitable order of nature, because all except the most profound thinkers construe the meaning of the phrase *natural law* to be a simple counterpart of *State law*; whereas they have nothing in common, fundamentally. The one is order of human action prescribed but not necessarily always actualized. State law may be disobeyed or broken; the other is an inherent quality or property of all things, unbreakable, inseparable, irrevocable, indestructible. A law of nature is commonly thought of as the fiat of the capricious will of a human-like though superior being, sitting upon a throne of the universe, and, with crown and scepter, literally “ordaining laws” of nature just as an absolute monarch of a country makes the political rules of conduct for his subjects. This is the old Mosaic (and so, of course, unscientific) idea. It is a puerile and exceedingly mischievous error. Only a short time ago I heard an “educated” Christian minister, in a debate, contend that “there must be an overruling Providence to execute the laws of nature, no matter how they originated, because *laws could not execute themselves?*”—totally oblivious of any distinction between human enactments called “laws”

and inherent natural methods also, for convenience, called "laws."

A natural law is an order of events, from cause to effect, not by edict but by necessity, inevitable and immutable. What scientists call force "executes" the motion of relation between cause and effect, not the "law," which is a result, not the cause, of the invariableness of that relationship. More concretely, a natural law is a formal, precise statement of the order of events in a class of activities or in all the activities of the known cosmos as a whole. A statement of an order of events that is subject to exceptions is a self-evident mis-statement of the law. To illustrate the inviolability and immutability of natural law just think of any order of events in the past, say the growth of a tree, for instance, and consider how absolute is the impossibility of *now* in the least changing that order, and consider that the same antecedents with the same environment would in the future result in exactly the same order of events, not because of the law as an edict, but because of its inherent necessity.

One source of error in the understanding of natural law is the assumption that the word nature, or natural, is applicable to only a portion—a large portion to be sure, but not all—of the activities of the entire universe. Men think and speak of things natural and artificial, natural and "spiritual," natural and supernatural, nature and God, and of the human will as having independent power to act even in opposition to, or to "break," the laws of nature. It is admissible to use the word nature in a restricted sense when speaking of art, machinery, etc., but in the broader, scientific sense, there is nothing outside of or above nature or the laws of nature. In this comprehensive sense, the finest painting, the grandest piece of sculpture, the most ingenious machine, the most idealistic literature—prose or poetry, the profoundest work of philosophy, the sublimest sentiment of philanthropy, the very gods themselves, including God (considered as human ideals), are all as much parts of nature, the products of nature, and evolved in accordance with natural law, as is the granite frame of earth, the form and color of the beautiful flower, the day and night,

the flora and fauna of all climes, the starry hosts of the heavens, or the human body. Man as a thinker and actor by an apparently "free will," is a part of nature, and moves along in the infinite throng of events succeeding events as inevitably according to natural law as the worm at his foot, the flowing river, or the rain and hail from the sun-kissed ocean. A man may say "I can do this or refrain from doing that *if* I choose." Certainly. But what determines that choice? Inexorable natural law. He who says "I can do this or that *if* I choose," inadvertently overlooks the significance of that little "if." The moment he "chooses" one way or the other natural law has already asserted its supremacy and made the choice inevitable. No alternative, under the conditions, was possible. And I do not mean here some "occult" or "metaphysical" law. I mean the laws that pertain to the heredity, nourishment and environment of the physical body and, specifically, brain of the man; laws of the transmutation of the physical into vital, and vital into mental "modes of motion;" laws of the correlation of the forces of unorganized and organized matter.

A comprehensive view of human history in its totality, so far as we are able to see it, is as that of a great tree. Each individual person comparable, not to a twig, leaf or flower, but to a plant cell. The birth, life, death and decay of the cells are events necessary to the making of the tree. Some cells are formed and die almost immediately; others take places in the roots, the woody trunk or limbs, or the leaves—laboring classes that secure and distribute means of sustenance and growth; some cells take their places in the bark of the tree—they are the soldiers constituting a standing army for the protection and the defense of the industrial communities at work within, etc.; but no tree as an individual continues forever. So the human family, more than probably, will sometime reach the limit of its possibilities. As the topmost twigs on a full-grown tree can no longer receive that surplus of nourishment necessary for prolonging their upward growth, because of having reached the limit of the tree's ability to transport the root-supplied material in opposition to the force—not the *laws*, but the *force*—of gravity, upward growth ceases. So progress of hu-

manity may not continue eternally upward. Progression in a straight line is not the law of evolution; orbits, cycles,—to and fro along curved lines, is the law. Seed, plant, flower, seed—round and round; germ, birth, childhood, manhood, germ—round and round; mineral, plant, animal man, mineral—round and round! "Eternal progression" upward or toward perfection is an undemonstrable hypothesis, not a verified truth of inductive science—not a deduction from the laws of evolution.

History has within it the materials of a science—the science of humanity. It requires only that intellectual advancement to the point of ability of the scientist to grasp the broad subject in its entirety, as well as to the capability of generalizing and formulating in terse language natural laws from the seemingly chaotic mass or conglomerate of facts of human history. Not only is the past of the race a field for science, but the future of it as well. In science we judge of the future by the past. The astronomer accurately predicts the so-called changes of the moon, the eclipses of the sun and moon, the transits of Venus, the risings and settings of the sun, moon, planets, constellations and stars, the appearance of comets, the existence and place of a planet or asteroid years before ever seen by any man, etc., by means of mathematical processes based on certain astronomical natural laws which were discovered by observing these occurrences and recurrences during years and centuries of the past. The man unacquainted with mathematics and these laws can no more make correct astronomical predictions than he can make correct predictions as to the future events in the life of the race while ignorant of the natural laws pertaining to human evolution. But in just so far as men do understand the laws of racial and individual evolution are they able to approach accuracy in predicting events in the life of an individual or of the race; and this proves that that bundle of superlative egotism called man is within the realm of natural law, the same as the inorganic elements and their mechanical and chemical compounds, the plants and the "lower animals," notwithstanding his protests and illusions of "free will," soul, and unique make-up in "the image of God."



But the prophecies of "seers" and mystics, Christian, Jewish or pagan, have not been of this character. Their predictions of individual, national and racial destiny, have all been made on the theory that some superhuman being of human attributes not only controlled and "predestinated" human and cosmic events and destiny by his "free" and capricious will, but that he occasionally condescended to take into his confidence certain favorite men (seldom women) and "inspired" (literally *breathed into*) them the predictions, and which came from those prophets in allegorical, hazy language of uncertain meaning and application—so blind and esoteric, in fact, that thousands of far better educated though equally mistaken commentators and expositors spend their time and talents and other people's money for years and centuries trying to reveal to humanity the meaning and application of the "revelations" of the unscientific prophets. But the interpreters only "render confusion worse confounded," for, when compared with each other, their writings are so contradictory that the mass of such literature is a real "tower of Babylon and confusion of tongues" which is mammoth compared to the original mythical tower and confusion. This phenomenon of irrational prophesying is the result of ignoring the universality of natural law; and yet, at the same time, natural law even here is present and this very phenomenon of human superstition is as much "under the law" as rational thought, animal instinct or gravitation. By the laws of human evolution the race and the individual passes through a stage of development in which the subjective mentality is predominant—credulity and extreme "suggestibility" precedes predominance of objective mentality and "the scientific method."

It has been objected that this doctrine of the universality of immutable, inexorable, irrefragable and exceptionless natural law, is "fatalism;" that it gives to the criminal an excuse for his conduct and releases him from any responsibility to the state or to God; and gives to society or the state no authority or right to compel right action by penalty, restraint, or even words of disapproval. Call it what you will, but facts are facts. This objection reminds me of the mediæval objection to the

astronomical discovery that the earth was a sphere and made complete daily revolutions on its axis, moving, at the equator, from west to east at the rate of about 1,000 miles an hour. To this the objections were made that when the earth turned over everybody would be head downward and would "fall off of the earth" into fathomless space (the "bottomless pit" of the Bible mythology); and that, anyhow, the rapid revolution would by centrifugal force throw every "loose thing" off at a tangent! This illustrates the saying, "A little knowledge is a dangerous thing." Those objectors failed to comprehend the corresponding other facts, viz: that "down" is toward the center of the earth, and that there is absolutely no "loose things" on the earth—that gravity is much stronger than the centrifugal force (motion, properly,) caused by the earth's axial revolution. So in this case: the fact that even human volition and human error are within the realm of exceptionless natural law, is not the whole of truth—that there are other correlative truths or facts which render the above-mentioned objections void.

That the effects would be as charged in the objection, I deny. The action of men in making formal laws of state, of establishing and recognizing rules of morality and etiquette; of advocating reforms; exhortation, argumentation, imposing penalties; acts of vengeance, feeling and expression of approbation and disapprobation; the altruistic impulse, and even self-sacrifice of the individual for the benefit of others, etc., etc., all, *all*, are themselves integral elements of human nature as much as the appetite for food and the sex impulse, *all* within the realm of exceptionless natural law, and so are inevitable. Evolution proceeds on the basic principle of *competition*—yes, the very principle so objected to of late by certain "reformers." Show me a universe without competition and I will show you a dead universe—heavens in which no planet, satellite or sun moves in an orbit; no chemical affinity and so no compound substances exist; no plant life, no animal life, no human mind;—the whole consisting of the sixty-four (more or less) chemical elements as indivisible, ultimate atoms, scattered throughout infinite space absolutely cold and motionless in utter darkness, —*chaos* more real than that word can express! This world

without competition—I mean not merely in human “trade,” but in chemical action, gravity, vegetation, animal life, and human mentality—this world without the principle of competition as the fundamental law of its evolution, would be deader by far than its moon is now. So with society; so with the individual, physically, intellectually, industrially and morally. The great poet wrote: “There is a divinity that shapes our ends, rough-hew them as we will.” He had a glimpse of the fact of the universality of natural law, and that man himself was not excepted. I would, however, render his idea thus: “There are natural laws that shape our ends, rough-hew them as we will.” Yes, we *do will*; but the decisions of that will are determined by the laws of attraction. You say, “I feel inclined to do” this or that, which is equivalent to saying “I feel drawn” or “attracted” to do, &c., and by the tendency to follow the line of least resistance, just as a drop of water meanders along the curves of the watercourse from the mountain top to the sea, drawn thither by gravity under inflexible law, and all the while following the line of least resistance, apparently like a thing of life and “free will” leisurely choosing its way. Men make laws and enforce them against criminals not because they are free to do or not to do so, but because it is an integral element of the human constitution, and natural laws ensure those acts even when they know the criminal committed a crime heredity and environment under natural law *compelled* him to commit with absolutely no alternative. So the philanthropist, the reformer, the humanitarian—they are such by constitution and natural law: they do their good works because they “will” to do them, but they *will* to do them because they are compelled by the force of sympathy on the one hand and the law of compensation on the other, by which they are happy if they do, unhappy if they do not.

In another article in *THE REVIEW* of a future issue I hope to supplement what I have printed above by giving an account of the individual character and habits and sociology of a colony of honey bees—their industrial and political economy; their ethics, including their crimes and virtues, as illustrating the co-existence of natural law with apparent freedom of will in animal life very analogous to human life.

## TWO KINDS OF FREETHINKERS.

FROM THE "FREE THOUGHT MAGAZINE."

**T**HERE are two classes of Freethinkers. One class who dislike and oppose the church for the reason that the church teaches a better morality than they like to live up to; and another class who oppose the church for the reason that the morality taught by the church is too low for them. The first class is a damage to the Freethought cause, and do us more harm than good—bring disgrace to the cause, and they should not be recognized as Freethinkers. The more of the second class we have the better it will be for our cause, and for the world of humanity. The first class glory in destroying the church, the second class pride themselves in advancing a higher civilization and making the world better. The first class hate the church, the second class aim only to rid the church of its errors and false teachings. The first rejoices if a clergyman goes wrong and brings disgrace upon the church; the second class is greatly pleased if a clergyman steps up higher, and in place of preaching superstition, preaches the Religion of Humanity.

We [Editor Green] cannot expect, at our advanced age, to publish and edit the *Magazine* many years longer; but so long as we have charge of the *Magazine* we shall endeavor to make it the organ of the second class of Freethinkers, and articles and communications of that sort will be selected for its pages. The day for Freethinkers to merely tear down has passed: they must now begin to build up if they are to be of any benefit to humanity. Hereafter we are not to be judged by our opinions, but by the character of our lives. We shall never gain the public approbation until we shall be able to prove that Free Thought will give the world a higher morality than Christianity; that Freethinkers make better citizens, better business men, better husbands and better wives, than Christians do. We shall hereafter be judged by the same rule that Christians are: by our *deeds* and not by our *creeds*. The sooner we learn this lesson the better it will be for us.

A MODEL LIBERAL ASSOCIATION.  
INDEPENDENT RELIGIOUS SOCIETY OF CHICAGO.  
FROM ITS CIRCULAR ANNOUNCEMENT.

As it has often been explained by our lecturer [M. M. MANGASARIAN], the primary mission of our movement is not philanthropic. Temperance societies, anti-cruelty societies, and societies to promote law and order, to combat vice, and to care for the slum population in our great cities, are legitimate and we wish them all "good speed." But ours is more than a Christian or moral endeavor society.

We seek to be, as far as we can, a People's University for the serious study and discussion of the moral, intellectual, social and religious problems of life. We hope to provide the reformer and philanthropist with the data, the knowledge, the models and inspiration, which are to quicken and guide him in his work. We cultivate the attainment of knowledge hitherto *forbidden*. To do is better than to know, but it is impossible to do well without knowledge.

First come the teachers, then the doers! First came Luther with his preaching; then the German Reformation! First came Diderot, Rousseau, and Voltaire, with their theories; then the French Revolution! First came Garrison with his little sheet—Phillips, John Brown and Theodore Parker, with their orations; then the Emancipation Proclamation!

We also aim to maintain in Chicago a platform which shall be free from all trammels of creed and convention. We trust many similar movements will spring up in this city and country. And if it requires sacrifice and courage to support a free platform, we feel also that courage always provokes courage, and the brave in the community, as by a law of magnetism, will be drawn to the support of the brave.

The Independent Religious Society does not look for sympathy or support from people wedded to the standards and shibboleths of the past; or from visionaries, faddists, religious cranks, new thought adepts, cultivators of the occult, import-

ers of foreign *isms*, mystery-mongers, or from those who must occasionally burn a pinch of incense on the altar of the conventional faith. But it covets the appreciation and good-will of men and women of science, art, philosophy, and of a luminous common-sense. It seeks the support of the clear-headed and the virile.

Says James Anthony Froude: "Superstition, folly and cunning will go on to the end of time, spinning their poison webs around the consciences of mankind. Courage and veracity—these qualities and only these—avail to defeat them."

George Jacob Holyoake, of England, says: "Mr. Mangasarian's audiences are composed of the children of Reason, of spiritual and ethical inquirers—a much rarer race than 'the children of dogma'." We appreciate this generous compliment, and will strive to be worthy of it.

It is a regrettable fact that many of our public-spirited teachers are smitten with palsy of the lips. In the *London Sun* a clergyman, under a nom de plume, writes that "he does not believe half he preaches," and that "he loathes the duplicity he is obliged to practice." A Methodist clergyman, of England, writing to the lecturer of the Independent Religious Society, says; "I have read 'A New Catechism;' please send me some more of your publications." To respect the request of this clergyman, we have refrained from giving his name.

Are not, then, societies like our own needed—where convictions on all questions vital to the progress of the world shall find frank expression, that intellectual honesty may not perish from the earth? The German philosopher, Feuerbach, says: "I would not give a snap of my finger for political freedom if I had to be a slave of religious prejudices and prepossessions. True freedom exists only when man is religiously free." To make men free from the greatest and most ancient of all oppressions is the first obligation to which our movement is pledged. Man has no rights until he has conquered the right to reason.

Theology is today the one anti-scientific and anti-progressive force. To combat it with the glorious weapons furnished



us by the poets and prophets of every age and clime—on whom blessings forever—is not to pull down, but to build up, truth, beauty and goodness.

"A staff of man's freethought to walk alone,  
A lamp to lead him far from *shrine* and *throne*."

As Swinburne has said so beautifully.

The business management of the Society is vested in a Board of Trustees, composed as follows :

Edward C. Wentworth, Chairman; David M. Hillis, Vice Chairman; Wm. L. Kroeschell, Treasurer; Jerome V. Pierce, Secretary, 220 Randolph st. F. C. Broomell, C. H. Castle, C. Kiper, H. Mueller, F. P. Schmitt, Jr., E. Gerstenberg, Dr. R. Good, R. J. Gunning, E. L. Lobdell, J. H. Nolan, W. Wood.

The Independent Religious Society of Chicago meets at the Grand Opera House, each Sunday morning at 11 o'clock. The Lectures for the season of 1903-4 begun Oct. 4th, and will continue until June next. The season which closed in June last was one of the most successful in the history of the Society, and we look forward to even a more prosperous season during the coming winter.

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If one of the priests of Isis or Osiris could return to life again and visit a Roman Catholic cathedral on the Continent, he would see many things that would recall to his mind the mysterious religion of the ancient temples—the lights on the altar; the peculiar vestments of the clergy; the incense; the sacred image moving in procession "escorted by the tonsured surpliced train," which Juvenal satirized centuries ago; the worship accorded to Madonna and child, a paraphrase of that given to Isis and the infant Horus; the nimbus (a solar emblem) about the head of the pictured saint; the very orientation of the cathedral itself.—*The Open Court*.

—What reason does for Christian theology is thus acknowledged by the *Witness*, of Belfast, Ireland: "After all, philosophical defenses of religion are of very limited value. To force the whole of Christianity within the limits of philosophical thought is to destroy it. Its roots are in the *supernatural*, and when these are cut off by the knife of reason, you have only a *dead, sapless stick* left!"

# THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

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VOL. I LOS ANGELES, CAL., NOVEMBER, 1903. No. 11.

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## N. B. PUBLISHER'S NOTICE!

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WANTED—Each subscriber (and each reader who has been getting THE HUMANITARIAN REVIEW regularly on the order and by the kindness of some friend) to write to me *immediately* and state whether you expect or desire to continue taking the magazine during 1904. This is not a “dun” for money—it is a call for information that may enable me to estimate what improvements, if any, for next year, I may safely decide upon and announce in the December number. No matter whether your time has expired, will do so soon, or will not expire for several months (or even if you only received a sample copy) write, please, *at once*, so I may get your letter early in November—remember the REVIEW is printed during the month previous to that of its date, and work on the December number will have been begun when you first see this, so that the time is short.

And, do you think you could get any others to subscribe?

Again: The December number is to be as large or larger than this number, well filled with excellent reading, and an extra large edition is to be printed with a view to sending out a large number of sample copies; so, when you write me the letter asked for above, just mention how many copies you would like to have for distribution as samples among the Liberals of your acquaintance whom you think might become interested enough to subscribe for the REVIEW. Or, if you prefer, send me their names and addresses and I will send samples direct to each. A *Liberal* friend of the magazine, in Illinois, has just sent me a list of twelve names for samples and *a dollar to pay for them!* That's a very commendable example, but do not follow it unless you are able to do so—send me names or your order for extra copies anyhow, and a few 1c. stamps or a little money to help me bear the expense if you choose. Remember that all *my time* and *labor* on the magazine goes *free*; all that comes to me from subscribers goes for paper, postage and extending the circulation. Whatever you send is not for me, but *for the good of the cause* which the REVIEW faithfully tries to promote. Will you assist me to begin the second year (1904) with an enlarged magazine and extended circulation?

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## EDITORIAL DEPARTMENT.

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Excessive credulity is the first requisite of a good subject for the hypnotizer.

For the most part what Christians call "faith" is only excessive, puerile credulity.

Show me a person having "strong faith" and I will show you a "good hypnotic subject."

Show me a successful "revivalist" and I will show you a successful "hypnotizer," though he himself may not know it.

The so-called hypnotic state is nothing more nor less than a condition of excessive suggestibility, in which one is abnormally credulous, his inductive reasoning faculties dormant or repressed, and in which condition he accepts as true the mere

statements of another (or even of himself), regardless of their absurdity or impossibility—a complete surrender to *authority*.

If Jonah had been as credulous as modern Christians he would have swallowed the whale instead of letting the whale swallow him, for they swallow both Jonah and the whale!

THE REVIEW this month is four pages larger than heretofore. With a thousand more subscribers and a thousand dollars a year more income I could and would make it twice as large as heretofore.

A copy of Paine's *Age of Reason*, complete, a book of 185 pages, will be sent free to all applicants who will send 5 cents in stamps to pay the postage. For a 2c. stamp, merely the postage, a copy of the book *Facts Worth Knowing* will be sent. Address this office.

Talk about editorials! Why, bless your liberal "souls," I have no time to *write* editorials; they all, Briefs and my longest articles alike are, for the most part, set up extemporaneously; that is, composed while I stand at the case and put them directly into type. "Necessity is the mother of" expediency!

The Los Angeles *Times* of Sept. 11th, in commenting on a preacher's silly remarks on trade unionism, aptly said: "It is quite true, as Rev. Rader pertinently observes, that there is no law to warrant the killing of a man because he is unwise. If there were such a law, the fool-killer would be compelled to work over time the year round, and possibly the number of preachers would be considerably reduced!"

A personal letter from Prof. W. F. Jamieson informs me that he has moved to Pentwater, Mich., where he is going to build up a little home for himself and invalid wife. Too bad, that one who has done so much for humanity should in life's evening have to resort to such a "forlorn hope." Let each reader of this who has not yet read the great *Hull-Jamieson Debate* on Spiritualism send Mr. Jamieson a dollar for it. Thus you will assist a very worthy Freethinker and at the same time get a valuable book. I have the promise of a series of articles by Prof. Jamieson when he gets fairly settled in his new home. In

his letter, Bro. Jamieson kindly says of the REVIEW: "Your magazine ought to have a wide circulation. No editor presents Liberalism more fundamentally and more clearly, in my opinion, than yourself."

Correspondents and exchanges say THE REVIEW is "ably edited." That may be largely "complimentary," but I confess to being egotistic enough to think I could merit such a compliment much more if I did not have the mechanical work and the business to manage as well as the editing to do. Give me subscriptions enough so that I can pay a printer and see what improvement I shall make in the editing of this magazine.

Your attention is called to the article headed "A Model Liberal Association." The Chicago Society is eminently successful, and Liberals elsewhere should follow their example—at least until they can improve upon it. I am satisfied that the plan of a "free platform" that is always at the service of every mediocre and even illiterate egotist who has a chronic itching for opportunities for boring people with their commonplaces and absurdities, expressed, often, in murdered English, will always fail to secure the attendance and support of people of good taste, intellect and education. One chief element in the success of the Chicago Society is the continued ministrations from Sunday to Sunday and season to season of their exceptionally able and eloquent lecturer, M. M. Mangasarian.

Mr. Alfred Farlow, who had an article in defense of Christian Science in last month's REVIEW, has quite an extensive article in the September number of *Wisdom*, a Boston magazine devoted to nothing in particular, on "Christian Science," in which he says the definitions of "God" by Jesus as "spirit" and by John as "love," and Paul's declaration that "spirit is truth," are "the key-note to spiritual understanding," and "upon these basic *assertions* a consistent and complete scientific and religious system has been founded, which its discoverer, Mrs. Eddy, has named 'Christian Science.'" Shades of the immortal Copernicus, Darwin and Huxley! your toil in the search for *facts* on which to base science, alas, was all but a waste of time and energy! You should have tried to "discov-

er" two or three meaningless, contradictory "assertions" of some dead anthropomorphic god and mythic prophets of the musty, mummified past as a "basis" for your sciences!

"Rights:" we've had campaigns for the "rights of man," "woman's rights," "children's rights," the "rights of labor," "rights of dumb animals," etc., but the very latest and most unique slogan is the "rights of God" recently inaugurated in a sermon by an enterprising Los Angeles clergyman.

On page 252 I have printed an editorial by the venerable H. L. Green, copied from his splendid *Free Thought Magazine* for October; and I will say right here that I fully endorse all that Bro. Green says about the "two kinds of Freethinkers," and heartily approve of the course he proposes for the conduct of the *Magazine*.

A very prominent Christian Scientist of Los Angeles has just sent me a dollar and order for the REVIEW one year! Now, my professed Liberals, to use just a little slang on this special occasion, "it is up to you,"—a good many of you, to demonstrate that you are as liberal as this gentleman who holds to a belief many of you think to be an antithesis of Liberalism. I think Christian Scientists are much in "mortal error" as to their beliefs, but I am not so illiberal and blinded by prejudice as to charge them with being "fools," "ignoramuses" or conscious "frauds," as I have known some of their orthodox Christian brethren of other sects, and others, to do; but I believe, as a class, they are superior in intelligence, education and conscientiousness to the membership of other sects, excepting the Unitarians only.

That the Bible personages, from Adam to Paul, are *all* myths I have often said in these pages; and I believe that the higher critics (the brains of the church), many of whom now declare Adam, Noah, Moses, Abraham, Samson and others to be purely mythical characters, will soon find there are no exceptions. For those who accept the Bible as "authority" I will cite corroborative testimony from the New Testament. The unknown author (perhaps an Alexandrian monk) who created



the character called Saul and Paul, and represented him as writing a letter to the Galatians, makes him to say: "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. . . . Which things *are an allegory*: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this *Agar IS mount Sinai* in Arabia, and answereth to Jerusalem," etc. Gal. iv.: 22—26. Note the "personification" of mount Sinai as "Agar," and the "correspondence" of this mount Sinai to Jerusalem on earth, while Sarah, the "free woman" (wife and sister of Abraham), "corresponds" to "Jerusalem which is above," that is, the summer constellations of the zodiac, and then refer to what I have said in the REVIEW for June, in the article on "Bible Mythology," about personification of natural objects and phenomena, and correspondence and analogy, being of the fundamental elements of mythology, and you will see plainly that "Paul" fully corroborates what I therein said. Freethinkers themselves should understand the true nature of the Bible stories in order to successfully controvert the Bibliolators, otherwise it is a case of the blind fighting the blind and "both falling into the ditch."

Replying to Mrs. Turner's query, in her communication on page 266, I can here only briefly say: When I said "nothing whatever actually passes from the transmitter to the receiver through either the wire or the air," I meant literally *no thing*; no matter—no chemical element, as oxygen, mercury or gold, or chemical compound of any such elements, in the condition of a solid, gas or "fluid." I believe electricity is simply, as is sound, heat and light, "a mode of motion" of the molecules or atoms of tangible matter, or of the hypothetical "ether;" and that the modes of motion which we call motion of masses or bodies, heat, light, electricity *and* THOUGHT, are correlatives, each transmutable into the other. Our great modern "miracle," the electric power plant, demonstrates this throughout nightly in every city: There is the coal—light and heat of the sun held in its chemical embrace; mind (thought) and muscular motion adjust it to conditions in the furnace and to an engine that cause a transmutation into mass-motion—the moving engine and dynamo; the dynamo gives the conditions for the transmutation of the engine's motion into electricity; the lamp changes the electricity into light, the electric stove into heat,

the motor into mass-motion—the moving of the street car, the printing press, etc. It is night: there goes a street car; it is moving, the lamps inside are glowing (giving out heat also), while in the connecting wires is electricity; in the motorman's brain thought, transmuted to mass-motion in his muscles as his hand moves the controller: there we have it—mass-motion, sound, heat, light, electricity, thought! Whence? The Sun! All, *all* from the great, Christian-despised pagan god, the Sun!

In a personal letter from M. M. Mangasarian, lecturer for the Independent Religious Society of Chicago, and author of "A New Catechism" and other valuable Liberal works, the writer expresses approbation of the REVIEW and a kind wish for its success.

Please notice that our Freethought artist, Prof. Sturgis, not only has a good article on "Optimistic Secularism" in this magazine, but also a few words to all Liberals in his new card at top of the fourth page of the cover.

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## BOOK REVIEWS.

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**GENESIS TO REVELATION:** Freethought Commentaries on the Whole Bible. By Judge Parish B. Ladd. Pamphlet, pp. 32; price 25 cents. H. L. Green, publisher, 213 E. Indiana st., Chicago; office of the *Free Thought Magazine*.

No better statement of the nature of this little but comprehensive book can be given here than to quote a few of the author's introductory remarks. He asks: "What do we know of the sources and authorship of the books and other writings of the Bible?" and then says: "The examination of the evidence bearing on this question will constitute the theme of my discussion. However laborious the task, I intend to cover the entire series from Genesis to Revelation. . . . The evidence to be used herein will be largely drawn from what is known as the Higher Criticism, which . . . goes to the very existence of these writings—to their authorship, times when, and places where written." Judge Ladd is well and favorably known to readers of Liberal literature as one of the ablest of our Freethought writers; he is especially at home in the discussion of the nature, origin and authenticity of the Hebrew and Christian sacred scriptures, and this little work is a very condensed presentation of the results of his very extensive and rational

researches. The book is convenient for reference and as an introduction to the more diffuse writings of other authors.

Every Bible-investigator should have a copy of this book.

**NEW TESTAMENT STORIES** Comically Illustrated. With Critical and Humorous Comments upon the Texts. By the Editor and Geo. E. Macdonald, the "Observer" of the *Truth Seeker*. Drawings by Watson Heston. Published by the Truth Seeker Co., 28 Lafayette Place, New York. Price \$1.

This book is a reprint from the New York *Truth Seeker* of a series of cartoons by Watson Heston and editorial comments on the corresponding texts—a sort of companion-piece to the similar treatment of the Old Testament previously by the same firm. The pictures are in a sense amusing, but only in the sense that a clown is amusing—not on account of any real apt comparisons or analogies, but on account of their absurdity, crudity and extravagance. Such publications suit some people's intellectual tastes just as beer and tobacco are agreeable to some people's physical tastes; they amuse some people who no longer consider the subjects treated as sacred and venerable, such as confirmed "Infidels" of a certain type of mentality and education, but to the "believer" and even the tyro in Free-thought they are disgusting and repulsive, and hence worse than useless in the refutation of Bible stories and doctrines and the propagation of Freethought principles.

## SUGGESTIVE COMMUNICATIONS.

### SOME WELL-MADE POINTS.

Knoxville, Ia., Oct., 18, 1903.

*Dear Sir and Brother*—The sample copy of the HUMANITARIAN REVIEW at hand and read. It fills my idea of a high-class magazine to a dot. You have no "mud-slinging," I notice. That never pays. The masses, both Catholic and Protestant, are as yet unable to reason for themselves. They have been so long (all their lives, in fact,) accustomed to accepting the church doctrines as infallible, and to allowing priests and parsons to do their thinking for them at so much per year, that they are incapable of standing alone in the field of thought.

It is much easier to let others think out this unthinkable problem than to tackle it yourself. They cannot realize that it

is merely a "side line" series, and has no place in the real life whatever, aside from a research for scientific facts.

I have taught school for twenty years; and, while I was raised in the Methodist church, I always told my pupils when reviewing the history of Maryland that Lord Baltimore established the nearest approximation to religious freedom ever attempted up to that date; and that his liberality was abused by his Protestant proteges as soon as they were a majority.

I have no time to spare with any man whose eyes look across his nose into each other for all his inspiration. I care nothing about a man's religious beliefs so long as he proves to be a MAN. I have a very great respect for the *devil*, based on orthodox stories about him. He has been accredited with having been given a contract to run hell red hot, and to corral the majority of us and "run us in;" and he is said by orthodox and Catholic ministers to be working "like the devil" to carry out the contract to the letter!

Fraternally yours,

R. BRITTON.

### HELL, OR NO HELL?

Gladstone, N. D., Sept. 22, 1903.

*Mr. Editor*—I have had the pleasure of reading only three numbers of the HUMANITARIAN REVIEW, but am more than interested in the subjects printed therein. One feature I like, like my friend Mrs. D— of Washington, is its large, clear print—excellent for bad eye-sight, such as she and I both have. I have read the article on "Religion," by Mrs. C. K. Smith, in the August REVIEW, and I think I am, or used to be, quite as liberal as she as regards a future state of punishment for man. But I have changed my views very materially of late.

I was brought up a Methodist; and, although I was taught when a child to believe there was a place of fire and brimstone kept burning all the time for the necessary benefit—or punishment of men who break one of the Ten Commanments, in my childish heart I always doubted it; because I reasoned in this way: If I was one of God's children, and He loved me as my mother did, I knew it could not be so, for mother could not be so cruel as to burn me when I was disobedient to her wishes. But after living forty-four years I have changed my

opinion about "hell." I know one—and in my heart will say, that if the gates of hell do not stand ajar waiting for *it* (I will not name the sex), then I say there is no justice in this world or one to come.

I could, I think, if I knew Mrs. Smith, convince her that some people would be useless even for God if they were saved.

MRS. L. E. CALDWELL.

### A NEW PROPOSITION.

Tuscola, Ill., Sept. 19, 1903.

EDITOR REVIEW—*Dear Sir*: One of the most needed reforms, I think, is a change in the manner of address to men and married women. "Mister" is a corruption of *master*, which signifies a hateful and detestable obedience of one human being to another. Its companion word is *mistress*, of which "Missis" is a corruption, and which word is almost universally shortened to "Mis'" [?] when used with the name of a married woman. Perhaps it is as just for all women to bear the title "Miss" as it is for all men to be addressed the same, but a reform of some kind is needed, nevertheless. "Mister" is a mockery of the power and significance of the word *master*, and should quickly be made obsolete. A title of respect is needed in the address to men, and I suggest that the word *Sir* forever replace the misleading and illy-used word *Mister*. *Sir*, as a title of respect, has a long and *honorable* descent, being derived from the Latin word *senior*, meaning old or elder. What shorter or better word do we need than *Sir*? It might be odd to be addressed as *Sir Smith*, or *Sir Jones*, but the oddness would soon wear away. The address would be both honorable and respectful. No foolish, slavish awe of the word *Sir* should prevent our use of it. As most of us are neither masters nor servants, a *title of respect* is needed rather than a mockery of the power we do not have.

The word *Madam* should quite replace the word *Mistress*, and its corruptions of "Missis" or "Mis'." Yet *Madame* (literally *my lady*) is a deferential title of slavish regard, meaning exactly the same as does the word *Mistress*. However, in its English significance, the word *Madam* has grown away

from its original meaning, which the proper word now used in address to married women has not done. Madam smacks less of the meaning of mistress, and, although not an ideal word, the first is to be preferred to the latter. Of the two, Madam is less easily corrupted.

I consider that it would be very nearly as easy for us to exchange our English for the dead Latin as to change the manner of address; and only through the liberal, free-thinking spirit of liberty is there any hope of its accomplishment. The old manner of address is one of the many dead parts of the ancient tree of aristocracy and tyranny which is doomed to the extinction that all false things deserve.

Very sincerely,

CLARENCE C. GATES.

#### MATTER VS. MODES OF MOTION.

*Mr. Editor*—In the article on "Telepathy" you say, "In telegraphy nothing whatever actually 'passes' from the transmitter to the receiver through either the wire or the air."

Then why is the wire so carefully insulated? A moist hand placed on the wire during the passage of a message will receive a shock as if something was passing. In an article on "Wireless Telegraphy," in the *Popular Science Monthly*, by Dr. J. A. Fleming, he says: "We have to think of the ether as a homogeneous medium in which a strain of some kind, most probably of a rotational type, is possible. This strain appears only under the influence of an appropriate stress called the electric force, and disappears when the force is removed. Hence, to create this strain necessitates expenditure of energy. . . . If we arrange matters so that the impulses communicated at the bottom end of a long spiral wire correspond to its fundamental note, or periodic term, then, in a darkened room, we shall see a luminous glow or discharge between the vertical wire and the spiral wire."

Though "no thought actually passes through the space separating the experimenters" [in telepathy], will it be that some day that science will show the glow of thought as it passes from one to the other?

MRS. M. M. TURNER.



REPORT OF THE LIBERAL CLUB'S *AGE OF REASON* CAMPAIGN.

Los Angeles, Cal., October 6, 1903.

Report and Statement of the Free Distribution of 1000 copies of Paine's *Age of Reason* among the Preachers, Priests, Public-School Teachers, Editors and Reporters of Los Angeles, Whittier and other neighboring towns:

## SUBSCRIPTIONS.

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Reuben Roessler,	3 00	bration, 1902, bal.,	6 65
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Walter Collins,	15 65		

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## DISTRIBUTION.

To Teachers, 575; Preachers, 125; *Higher Science*, 100; Editors and Reporters, 50; Whittier, 50; Liberal Club, 50; for General Distribution, 220. Total, 1170.

While the distribution was in progress, 1500 copies of *Facts Worth Knowing* and 170 copies of the *Age of Reason* were sent to my address free, excepting a part of the transportation charges, making a grand total of 1170 copies of the *Age of Reason* and 1500 *Facts Worth Knowing*.

The distribution has been well and faithfully carried on, but owing to many and frequent changes of address, nearly half of the books are yet undelivered. This winter will probably see the work accomplished. No Freethought propaganda has, probably, ever been attempted where such gratifying re-

sults have been obtained with the same expenditure of money. The cost has been about equal to two large public meetings, while it will reach ten times as many people and have a more permanent effect. I have taken a great deal of pleasure in doing my part of this work, and I hereby thank the subscribers whose generous assistance made this grand work a possibility and a success.

I have reason to believe that it was our order that induced the Brooklyn (N. Y.) Philosophical Association to order 100,000 copies for a general distribution all over the United States. So we can take a special pride in feeling that our humble efforts have started an avalanche of Freethought literature in this country that will be an important factor of the early mental emancipation of our priest-ridden land.

Members, friends and the public generally, may be supplied with free Liberal literature by applying to the undersigned.

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### LIBERAL CLUB ANNOUNCEMENTS.

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Los Angeles Liberal Club meets at 8 o'clock every Sunday evening in Burbank Hall, S. Main st. Admission free. Good speakers will be secured from time to time. Good music and other interesting features. Lecturers desiring to speak before the Club should make preliminary arrangements with the secretary, Walter Collins, 639 E. 21st st., Los Angeles.

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VOL. I.] DECEMBER, 1903. [No. 12.

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SECULAR GOVERNMENT; "HEAVEN" ON EARTH, ETC.

SINGLETON WATERS DAVIS, EDITOR.

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[OVER]

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# THE HUMANITARIAN REVIEW

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VOL. I. LOS ANGELES, CAL., DECEMBER, 1903. No. 12.

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## WHY WE OPPOSE VIVISECTION.

### I.—THE SCIENTIFIC VIEW.

BY J. M. GREENE.\*

"There is no condition of experimentation possible with the influence of anæsthesia from which just conclusions can be formed. The thing is ridiculous. It is a *reductio ad absurdum*. Your 'patient' must be either conscious or unconscious; if it is unconscious the experiment is admittedly 'worthless'; if it is conscious its nervous system is so stimulated, and it is so upset by the torture, that no truth can be arrived at."—*Prof. Lawson Tait*. (England's greatest abdominal surgeon.)

**W**HY do a large aggregate number of thinking people oppose the practice (called vivisection) of experimenting in medical laboratories on the bodies of living animals?

The practice of vivisection is opposed for two general reasons: because it violates both those principles of common intelligence supposed to be at the foundation of all science, and the moral law as well, which has ever decreed that the greater principle should never be sacrificed for the lesser—that those qualities which alone make this world a habitable

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\* Treas. and cor. sec. New England Anti-vivisection Society,

one for human beings must not be offered as a sacrifice to temporal advantage. As to the scientific aspect, one phase is well and concisely expressed in the quotation from Professor Tait at the head of this article. The abnormal condition caused either by severe pain or by anæsthesia, as all can testify who have experienced either one, is an unknown and ever-varying quantity, disarranging the bodily functions and throwing out of gear, as it were, the delicate parts of the living machine; and experimentation under such conditions is as if an expert astronomer, with all the perfected instruments of his profession, should endeavor to solve some intricate problem of the skies from the deck of a rocking boat! In this fact is found one great cause for the endless contradictions of all vivisectors (both self-contradictions and contradictions of each other) which have resulted in the immeasurable waste of animal life and suffering.

Another error which alone would cause distrust in the unbiased mind, is the ignoring, in vivisection, of the numerous and vast differences existing between the various species. Vivisectors, such as Prof. Rutherford of England, have in candid moments acknowledged that whatever is "discovered" of value to man through animal experimentation must afterwards be "tried on the man himself" before the "discovery" can benefit the human race! And in the vast majority of cases it is found that this "trying it on the man" afterwards is a total failure. Even the great Sir Astley Cooper, through his mistake (caused by vivisection) of supposing that the process of repair in a bone, broken inside the capsule, was the same in human be-

ings as in dogs, retarded surgical progress in that line for years and made many cripples. The renowned surgeon, Sir Frederick Treves, of England, although denying that he is an anti-vivisectionist, yet has admitted, in the *British Medical Journal* for Nov. 5, 1898, that his experiments on the intestines of dogs had so "hampered" him that he "had everything to unlearn!" These differences between the various species are nowhere more glaring than in the matter of drugs. Some small animals, the pigeon and the rabbit for instance, can take without injurious effect an amount of opium that would at once kill a human being; belladonna, so deadly to man, can be eaten by herbivorous animals with immunity; and like examples could be cited almost without number. The defenders of vivisection would have the lay public believe that drugs are always first tested on animals for the purpose of discovering their properties. Not so: the vast majority of drug tests are on human beings (with their consent), as can be ascertained by consulting such standard works as Clarke's *Materia Medica*. And this has been found to be the only reliable method.

Moreover, the unscientific nature of vivisection has been often emphatically declared by impartial and disinterested scientific men of the highest standing—such as Sir Charles Bell, Prof. Lawson Tait, Stephen Townesend, F. R. C. S., Deputy Surgeon-General J. H. Thornton, Sir Wm. Ferguson, F. R. S., Dr. Chas. Bell Taylor, F. R. C. S., and in this country by many physicians, represented by such earnest investigators as the late Prof. James E. Garretson, Dr. Wm. R. D. Blackwood, and Dr. Matthew Woods of Philadelphia. Public judgment is, however, blinded by the glamor thrown around this practice by active, influential and brainy men, selfishly interested in its promotion. These carry with them the majority of the medical profession, who, like the rest of human nature, float with the tide, very few of whom have ever seen a vivisection, and not one per cent of whom ever perform one.

Now, as regards the practical results of vivisection: Much enlightenment in this direction may be found in the fact that the great University of Harvard, although asked many times of late at the Massachusetts State House hearings on vivisection

tion to cite a single valuable discovery as a result of vivisection in their laboratories for the past fifty years, have been unable to do so! The very diseases for the cure of which vivisectors have been specially experimenting for the past twenty-five years have meanwhile enormously increased in mortality; this includes diphtheria, cancer, pneumonia, cholera, Bright's disease, etc. This may be easily ascertained by consulting the Reports of the Registrar-General of England. The most sweeping claims regarding famous discoveries in the past are constantly made, but on examination they prove unwarranted. Sir Charles Bell himself disclaimed that his discovery of the functions of the anterior and posterior nerves was the result of vivisection. Hunter's operation for aneurism, so often cited, was first tried and proved on human beings; animals never have this disease. Anæsthetics were discovered through experiments by medical men, Morton and Simpson, on themselves; and Harvey's additional facts regarding the circulation of the blood, largely gathered through observations of the valves in the veins of a dead body, could at any time have been demonstrated, as stated by Prof. Tait, with a dead body and an injecting syringe. Pasteurism has not diminished the mortality from hydrophobia, but has caused many deaths from laboratory poisoning with the virus of that disease; it is denounced by such authorities as Prof. Lutaud, Dr. Dolan, Dr. Dulles, Prof. Spitzka, and the late renowned Prof. Peter.

The modern serums have utterly failed; as the distinguished Dr. George Wilson, LL. D., of England, declared Aug. 2, 1899, before the British Med. Association, they "cannot be proved to have saved a single human life, or lessened in any appreciable degree the load of human misery." Their most famous example, "diphtheria antitoxin," boomed, as it has been with the most consummate commercial ability, has yet been followed by an increased mortality from the disease in many parts of the world.

The vital question, moreover, is not, Has anything of value been discovered through vivisection? but, Has anything been discovered that could have been discovered in no other way? From time immemorial the most important facts, useful in the



treatment of disease, have been gained through observation at the bedside, combined with anatomical study and post mortem examination; and, in later times, through work with the microscope. But these invaluable and proven means of research of late years have been to a great extent neglected for the new and "fascinating" method of vivisection to the discredit of the profession and the increase of disease. The laws of hygiene, as well, have been grossly slighted, and in place of Nature's beneficent measures in the shape of cleanliness, air, diet, and physical and mental development, we have offered to us the loathsome products of disease propagated in the bodies of tortured animals, and are told to inject these abominations into the life-current of ourselves and our children!

Anæsthetics, so constantly urged in extenuation when the public conscience is to be calmed, are here to a great extent a delusion. Many experiments, such as those on the nervous system, the vital organs and circulation, and those with drugs, would be utterly "vitiating" by the use of anæsthetics; while in experiments involving lingering and painful disease (often referred to by the vivisector as "involving the mere prick of a pin") they are of course absent. In descriptions of experiments the drugs morphia and chloral are sometimes mentioned as if they were anæsthetics. They are not, however, true anæsthetics, but simply narcotics, producing at times a stupor, but not destroying pain. Indeed, under certain circumstances, morphia, on dogs for instance, acts as a violent stimulant instead. Moreover, in place of anæsthetics, it is common for vivisectors to use curare, which paralyzes the nerves of motion, but in no wise acts as a deadener of the pain. When this awful poison is employed the animal can be kept alive only by artificial respiration; in other words, air is continually pumped into and out of its lungs by means of an engine.

Boston, Mass., Oct. 15, 1903.

[To be concluded next month in "II.—The Ethical Aspect."]

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DOUBT "is the beginning of wisdom."

—The first side-splitting joke—the manufacture of Eve.

## ANTI-REVELATION TESTIMONY OF THE "TOM PAINE METHODISTS."

### HUMAN ORIGIN AND ERRORS OF THE BIBLE.

BY PROFESSORS TERRY AND MITCHELL.

**I**NTRODUCTORY.—Certain teachers in two of the most influential theological schools of the Methodist church in America having allied themselves with the "higher critics," and persisted in teaching in those schools and their published writings their conclusions as to the origin, character and value of the Hebrew and Christian sacred scriptures, and who have a large following within the church, including several of its most learned bishops, the conservative, credulous and intolerant (uncharitable) element "flew to arms" and have begun a battle against them in the usual manner of Christian argumentation by nick-naming their "heretical" brethren "Tom Paine Methodists." In this city this "Salvation Army" brand of Methodists have begun the publication of a periodical called the *Methodist Outlook*, for the express purpose of waging a warfare against—not the teachings, but—the *men*. For argument, that publication in its August issue, resorts to the unfair strategem of trying to arouse prejudice against these higher critics in their church by the free use of offensive epithets and odious comparisons. Having by the same "logic" in the past "answered" and "silenced" Paine and brought his good name into extreme ill-repute, the "strictly Methodist Methodists" are now trying to "answer" and "silence"

these independent investigators by associating their names with that of Paine and comparing their teachings with those of Paine; and to make these associations and comparisons appeal as strongly as possible to the prejudices of their unthinking and misinformed readers the *Outlook* invariably speaks of Mr. Paine as "Tom" Paine. Its attitude is decidedly childish, and it virtually says to the offending ones: "I don't like you any more!" and "If you don't mind, 'you sha'n't play in our back yard,' nor 'holler down our rain barrel'!" It is expected that "argument" will settle the question by driving the higher critics out of the colleges or forcing them to stultify their reason and become hypocrites for the sake of bread and butter and social standing. I propose to make some extracts from the writings of the "offending brethren" in which the Freethinker will see strong confirmation of his views regarding the origin, character and value of the Bible, in a series of two or more compiled articles.

THE EDITOR.

TESTIMONY OF MILTON S. TERRY, D.D., LL.D.\*

[Of Garrett Biblical Institute, (Methodist) Evanston, Ill.]

"The true apology will further take pains to show that the Bible is a very HUMAN book."—*New Apologetics*, p. 173.

"Where is the scholar who now holds to the literal interpretation of the first chapter of the Bible?"—p. 69.

"There are even considerable portions of the Bible itself which are not suitable for public reading."—p. 88.

"The conflict between Genesis and geology has attracted the attention of Christian apologists. Scientific research has long since concluded that the world was not created in six days, and the labor of apologists for the last hundred years has been to reconcile this conclusion with the statements of the Book of

---

\* The other "Tom Paine Methodist" being attacked by his more orthodox, and therefore more superstitious, brethren, is Hinckley G. Mitchell, D.D., S.T.D., of the Boston University School of Theology, who will be quoted next month.—ED. H. R.

Genesis. .... The idea of immediate, instantaneous creation by an extraordinary, miraculous act of God, seems about to be relegated to the notions of a defunct theology."—p. 65.

"It will not do in apologetics for us to start out with the assumption that Christianity is the only true religion, and that all other religions are false. Nor can we any longer make profitable use of the old distinction of *natural* and *revealed* religion."—p. 122.

"Criticism has very thoroughly established the composite character of the Book of Genesis."—*Biblical Apocalypics*, p. 38.

"The discoveries of science have effectually exploded the old notion of the creation of earth and heavens in six ordinary days, and for more than a hundred years expositors have been striving to adjust the statements of the first chapter of Genesis to the well-ascertained facts of geology and astronomy."—p. 40.

"There are those who insist that the Biblical cosmogony is a divine revelation, given miraculously to some one of the earliest fathers of our race, and thence transmitted without error until it received through Moses its present setting at the beginning of the Pentateuch. But is it not evident, upon sober reflection, that this hypothesis is in its very nature an assumption which no man is competent to prove?"—p. 42.

"Passing now to the second chapter of Genesis (vv. 4-45) we observe in the first place, that it differs from the preceding in scope and outline very much as the Babylonian record of creation differs from the Assyrian. .... A most reasonable hypothesis is, that the author of the book of Genesis appropriated this document of unknown origin, modified it, perhaps, in some places, and added it as a supplementary picture of the creation of man."—p. 46.

"The creation tablets procured from the ruins of Nineveh give us the Assyrian account of the beginning of all things, and we are impressed with what seems a very remarkable correspondence, in general outline, with the sevenfold picture of the first [chapter] of Genesis. In addition to this Assyrian record there has also been discovered a Cuthean or Babylonian legend. It appears on the fragments of two tablets from Cutha

in Babylonia, and differs from the Assyrian account as much as the second chapter of Genesis differs from the first."—p. 40.

"There is not a word in the book of Genesis to show us who the author was. Most of its contents refer to things which occurred centuries and milleniums before the time of Moses. .... Long ago it was discovered that the book of Genesis employed the divine names *Elohim* and *Jehovah* [*Jahveh*] in such a peculiar manner as to suggest diverse authorship for the different sections which were characterized by the use of one of these names rather than the other. ....

.... Continued research has shown evidence of three different sources from which the material of Genesis has been derived, and these sources are found to contain other indications of diverse authorship besides the peculiar use of the divine names."—*Moses and the Prophets*, pp. 23-25.

"There is no evidence of any *Collection* of books holding the position of a canon of Scripture previous to the days of Ezra and Nehemiah. .... There is now little or no question among the scholars who occupy the chairs of Hebrew learning, that the Pentateuch, in its present form, was brought to completion about the time of Ezra, and was the first canon of Scripture to be recognized as such by the Jewish people."—pp.12-14.

"So far as the several books of the Pentateuch testify for themselves, we find nothing to show that Moses was the author of any one of them."—p. 25.

"In reply to a letter from Dr. T. McK. Stuart, Dr. Terry said: .... 'I find a great deal in Keunen, Wellhausen, etc., and in Paine's *Age of Reason* and other writings, and in many of the Deistical writers of the 18th century, which I regard as true and irrefutable.'"—*Methodist Outlook*, No. 4.

[It must be remembered in reading these extracts that Dr. Terry is not a professed Freethinker or Rationalist, but a believer in inspiration (though of a hazy sort); believes in the reality of the god *Jahveh* as "God," and speaks of Jesus as "our Lord;" and—he is a *Methodist* as yet in good standing! It is hard to believe, that with him "honesty is the best policy." But he's a lively lump of leaven in the Methodist meal!—ED.]

## "HELL, OR NO HELL?"

BY MRS. C. K. SMITH.

THESE words are quoted from Mrs. Caldwell's letter in the November REVIEW: "I know of one, and in my heart I will say, that if the gates of hell do not stand ajar waiting for it (I will not name the sex), then I say there is no justice in this world or one to come."

There are no "gates" standing ajar or closed. Hell is a condition, not a place. Heaven is harmony, happiness. Can happiness be located elsewhere than in the individual? No; men do not get into hell, but hell gets into men, and they carry it with them wherever they go. Two persons may be situated externally precisely alike—one be in heaven, the other in hell; one happy, the other miserable. And, if he does not get rid of the hell he carries before death claims his body, as surely as his soul lives after leaving the body, will hell be more acute and accursing than before.

It is often said that if there is no hell there ought to be one, so many deserve nothing else! Those who intentionally do wrong will find hell enough to satisfy even my pleasant critic.

I quote again from the same letter: "Some people would be useless even for God if they were saved." What does Mrs. Caldwell mean by the word *saved*? Saved from sin? Nobody can be saved *in* sin. To be dead in trespasses and sins is the only death or hell to fear, or to be saved from.

An orthodox minister was once upon a time reported to have said to his audience: "There has been a man in our midst preaching that there is no hell—that ultimately all will reach heaven. My Christian friends, I have hopes of better things for you!"

San Diego, Cal.

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Huxley's definition of a true religion: "Reverence and love for the ethical ideal, and the desire to realize that ideal in life."



## THE WIZARD OF GAIN.

BY SINGLETON WATERS DAVIS.

I.—*Prelude.*

The mind of the reader at first to prepare,  
 The plan of the writer in brief I'll declare.  
 A grand revolution (sententiously brought)  
 And bold insurrection, the aim of my plot.  
 The young and unwary, my object and care,  
 To rescue and save from a treacherous snare.

II.—*The Wizard.*

Enthroned in a corner of man's fertile brain  
 Sits, sleepless and tireless, the *Wizard of Gain!*  
 Persistently meddling with all earthly things;  
 An absolute monarch—e'en ruler of kings—  
 Magician and tyrant, controlling the fate  
 Of millions of people, both humble and great.  
 His wand (a weird scepter of glittering gold)  
 His wealth-seeking subjects continues to hold  
 In willing subjection and magical spell,  
 With promise of heaven\* and safety from hell.†  
 This wonderful wizard, relentless and sly,  
 Compels his mad victim to ceaselessly cry,  
 "O, Give! Give me treasure—O, give me the earth!  
 My soul I'll surrender for what it is worth!"  
 His ways, they are wiley: his manners suave;  
 His tongue, it is oily; his promises grave.  
 No methods too wicked, no means he rejects;  
 No places too sacred, no times he respects.

III.—*In Infancy.*

The innocent infant, so helpless and fair,  
 The very first moment gasps—wanting the air!  
 Then eagerly clamors, impatient and rude,  
 To draw from the fountain of infancy's food.

IV.—*In Childhood.*

In childhood's bright morning (unconscious how vain)  
 As, urged to possession by the Wizard of Gain,  
 He clutches at sunbeams that stream on the floor  
 Through the vine-covered lattice at his nursery door.  
 Then sensuous pleasures, like glittering toys,  
 As seen in the distance, give promise of joys—

\* Happiness.

† Misery.

Enchanting and luring him on in pursuit  
Of butterfly treasures and bitter-sweet fruit.

V.—*In Youth.*

At the threshold of puberty, by mystical art,  
The Wizard drops into his ingenuous heart  
A rose-tinted philter, and cooing like a dove,  
Entices his senses to conjugal love—  
(A primitive passion, subjected aright  
To careful dissecting in science's light,  
Is found to proceed from the organs of brain  
For amorous pleasure and desire of gain!)  
The Wizard, thus acting in his favorite role  
Of Royal Magician at the court of the soul,  
Much falsehood instilling with little of truth,  
Succeeds in deceiving the credulous youth—  
Transfiguring an object of menial worth  
From crude base metal but mined from the earth—  
(By *presto* illusions and alchemy bold)  
To seeming *par excellence* with purified gold!

VI.—*In Middle Age.*

Then visions of riches—magnificent state—  
Political honors—a name with the Great—  
An evil obsession sound sense to betray,  
Inflaming the passion for envied display,  
Usurps the crown, scepter and throne of his mind,  
Intended for Wisdom and Virtue combined.

VII.—*In Old Age.*

When life's frosty winter with hope-blasting breath,  
And lowering shadows of imminent death,  
Appall and dishearten to utter despair  
The dupe of the Wizard's acquisitive snare,  
(This strong ruling passion controlling him still)  
He wastes his last moments inditing a will  
Securing possession of that which remains  
Unused in his lifetime to heirs of his gains.

VIII.—*At the Grave.*

While trembling and reeling on brink of the grave,  
And calling on Heaven his spirit to save,  
He prays to be given the "crown of pure gold"  
Provisioned and promised by prophets of old!

IX.—*The Wizard in the Grave—*

As Chemical Force in elements of earth,  
Now carries him back to the soil of his birth!

## FUNDAMENTALS OF LIBERALISM.

## THIRD PAPER.—OUR THOUGHTS.\*

BY J. T. PATCH.

**L**IBERALISM is pure and rational thinking, inspired by the manifestations of a natural world and a natural universe—its dominion, all human institutions, governments and religions.

All education is simply a method of thinking. Or more definitely stated, thoughts have become the education of the world, wielding the destinies of men and of nations for good or evil, for fortune or misfortune. Harmony and perfection is the language of a natural world, and inspire thoughts of a like character, pure and rational. Any system of thinking having a basis external to a natural universe, whether called religion or science, is illegitimate and heretical. To question another's opinion or belief, is to question his thoughts, and is the exercise of an inherent right of all men—it is freedom to think, freedom to progress, freedom *to be*.

A creed or doctrine is no more binding than are thoughts, for they are only thoughts formulated into language; and any criticism or denial is the exercise of the same powers of mind and conscience that were exercised when the creed was made. Disbelief is no more infidelity than belief, when truth is the standard. Belief once established is simply thought affirmed with conviction, and if adhered to against the dictates of reason becomes superstition, and is still a method of thinking. Belief may be held without any adequate reasons for its existence, although based upon convic-

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\* First Paper, in REVIEW No. 7; Second, in No. 9.

tion, for somewhere in the history of human progress such thought was the best the world possessed, and still lingers in the minds of those who do not realize that there is anything better. Liberalism demands that whatever the belief, it shall be tested by present-day evidences; that anything less would be unjust to ourselves and our neighbor. We have arrived at a point in human progress where it is discovered that many of the old and well-established fundamentals in government, ethics and religion have served their day, and must sooner or later give place to the better thought of Liberalism. A revision or a rejection is simply a revision or rejection of methods of thinking, and is not dishonoring. The church is not the standard of pure and rational thinking, although accepted as such by the Christian world. The source of all truth is the only standard, and the real infidel is he who rejects this source.

Thoughts embodied in the philosophy known as the Christian religion are still recognized as of sufficient authority to exercise dominion over the hearts and consciences of men, but it should be remembered that the whole affair is simply somebody's thought.

Reason is the language of a natural world, and must ultimately bring us to the truth. The church fathers of mediæval times taught that to "believe" was the most meritorious of human possibilities; that it was superior to righteousness or moral integrity; and to believe things manifestly impossible, was the admitted standard of spirituality. The same method of thinking has been brought down into the 20th century. The church makes the thinking of ancient and mediæval times authoritative to the exclusion of modern intelligence and discovery. The claim of a special revelation is ancient thought, without corroboration in the natural world, and is the same thought which in other religions found expression in special rivers, places and persons, as endowed with divine powers; and the absurdity of one is the absurdity of all, and to condemn one is to condemn all. Liberalism teaches that the universe is perfect—nothing can be added and nothing can be taken away, making a special revelation or special providence un-

true and impossible; that law and order are absolute, and on which depend peace and happiness, and so the necessity for such a revelation does not exist.

Beliefs through long periods of acceptance become assumptions, because the teaching of the church make it impossible to think otherwise. Assumptions preclude further thought or investigation, and are used almost unknowingly. The assumption that God is religious is universal throughout the Christian world, so universal that his name is seldom used in connection with anything excepting religion, and this assumption enters into every phase of Christian philosophy, while in science he remains practically unrecognized even by Christians themselves. This method of thinking has developed the distinction of "sacred" and "secular" in our education and methods of business, placing a value upon certain departments of thought that is not admitted elsewhere. The claim that one truth is more sacred or religious than another is only assumption, for all truth is an infinite whole, and the distinctions expressed by the terms "sacred" and "secular" are purely human,

The fact that God is a reality or that he is an ideal is without value, as regards his character and dominion expressed through the Christian religion. Character and power are asserted of him, and made to revert as the voice of an infinite being. The process is just as complete and effectual whether God be real or ideal. There are other assumptions equally untenable, such as the infallibility of the Bible; that there must of necessity be a process of salvation; that the story of the fall of man must be true because it explains the origin of good and evil, etc.

Faith has a part in all of our affairs and undertakings, and the absurdity of Christian faith is not met by denying it, but by showing its misuse and perversion. Liberalism teaches faith in the world we inhabit and the laws that govern it, while Christian philosophy teaches faith in a system of doctrine in which nature has no representation.

Faith is more a result than a method of thinking, and is common in all religions and among all peoples. It is not the result of the Christian religion, but the expression of a natural

principle common everywhere. It must be antedated by belief, but belief may exist without a sufficient reason, or no reason other than mere assertion; hence faith is just as fallible as the belief that supports it. More definitely stated, the belief and faith that a thing is true is the reason it is true.\* Reason itself is a way of thinking. Propositions presented and believed, even if erroneous, become the basis of reasoning, and as long as thought is confined to these propositions, although untrue, belief, faith and reason remain satisfied, life becomes limited to the sphere and world they create.

Our reasoning, our belief and our faith are creations of our thinking—the foundations of all we possess and are. Interpretations are continually being made and revised; this is evolution, progress, the road of destiny.

Payette, Idaho, Nov., 1903.

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## W H Y ?

BY JOHN A. JOYCE.

If God is universal love,  
And also universal mind,  
And rules the spheres from far above,  
Why does he make and kill mankind?

If God knew everything and all  
Before he brought us to this earth,—  
Manipulated "Adam's fall,"—  
Why did he give us life and birth?

If God is strong and we are weak,  
And brought us here to sin and sigh,—  
With dispositions bold and meek—  
Why does he let us live and die?

We had no choice in coming here;  
Was not consulted as to life;  
Then why should we have any fear  
Of fate beyond this earthly strife?

Washington, D. C.

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\*This must be a "slip of the pen." I cannot "believe" the writer says in this sentence exactly what he means.—ED.



## WAIFS

### ON THE TIDE OF TIME AND ETERNITY.

BY JUDGE PARISH B. LADD.

#### PART I.—SCIENCE OF LIFE.\*

**F**ROM out the depths of time, stern Fate demands to know why we were born? Why the animal world? Why the world itself? Why the boundless universe? "All," says Time, "is lost in eternity!"

We might as well theorize on the vitality of maggot of the sun! Do we even know that we live? What is this protoplasmic unit, vitality? This moving compound of anatomy—this chemical composition called *man*? Nothing, multiplied by nothing; the resultant, nonentity! Thought says we live; Science tells us that we are ever dying that we may live.

Life gambols in the morn of time, flits along the rugged paths of noonday, sinks with the departing sun of night to the realms of eternity, where it awaits the revivifying impulse of nature to be converted into some other form. The lily, in breathful fragrance, floats on the stagnant pool today; tomorrow it fades, and life is ended. The sturdy oak from the acorn rises; for a few years its foliage waves in the breeze; decay, death—that is all. The day-fly, from out its tiny ovule, flits in the sunlight a few hours, then passes on to sleep evermore. Like the planetary universe, the microscopic cell, a compound body of living units, all moving in harmony within its shell, gathers the floating atoms from without, expands, divides itself; a new life-cell comes into being, the old passes on to be known no more. Man is but a chemical compound

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\*Part II.—Romance of Life, in REVIEW for January, 1904.

of such microscopic cells. These little cells classify themselves, each class being assigned to a specific duty. For a little while all work in harmony; the compound having fulfilled its destiny, death ensues; the protoplasmic body disintegrates to furnish materials for other organisms. Man, so far, is the *finale* of all the living world. He came up through all the forms of life below—i. e., in his transit, he has passed through all the forms of life that preceded him. He is but an animal in the early morn of life; devoid of consciousness at birth; a plaything in childhood; fondled in the arms of some sweet maiden in early manhood; enters upon the stern duties of life a little later; a few years pass—he sleeps to wake no more! Why born? Why live?—live to work or play for a few fleeting days or years, amid the sorrows, cares, anxieties and miseries around him, and then pass to the shades of nonentity? Or, if born in luck, he may harness the steeds of Fate, ride in pleasure down the rugged grooves of time—only to be overturned on the brink of eternity.

Out from the great laboratory of nature comes all life; nor is man of more importance in the economy of the universe than the day-fly. All nature is impregnated with the germs of life, from which vitality is ever evolving, filling our earth with new-born organisms. So tenacious is life that it holds itself in readiness to repair rents, as well in the vegetal as in the animal. The human organism, like that of all animate nature, is but an aggregation of lower animals. All that we consume, even the air we breathe, is glowing with life. Strictly speaking, there is no death; all is but change; a change of chemical elements. The man of today may be grass tomorrow. All that is required to effect the change is a change of the relative quantities of the compounds. Man may be the product of the laboratory, minus vitality, which, so far as now known, is found only in nature's larger store house. Vitality, which we call life, is not a property, not a thing, but the resultant of organic compounds undergoing changes in obedience to environment—a nonentity. The animal dies: in its decomposition the plant takes up its carbon; some other animal absorbs the hydrogen and oxygen; the organism of yesterday is a differ-

ent being today. The universe, with its stock of life, moves in obedience to immutable laws.

Once our little earth floated in etherial space, perhaps as a part of its parent in the Milky Way. The nebulae, filling all imaginable space, commenced to condense; i. e., each nebula, possessing a quality called affinity, moved to form a conjunction with its opposite sex; the two met to greet and form an alliance; it was a love affair! Other nebulae gathered around the pair—it was a family collection; old friends of the long time ago sat around the fireside! Other and still more molecular atoms were added. The little pair had, by the law of attraction, collected hosts of friends, and, as a unit, all were moving on in space. No body, large or small, is ever at rest. Under the unchangeable will of destiny the union of sex-vitality had joined hands in obedience to the laws of gravitation; all were merry. A joint life of chemical compounds had taken place; the spermatozoon had vitalized the ovule; the nebulous egg enlarged; a new world was born. Our sun, in his vaporous wrapper, looked out on the vast expanse, with not a child to caress. Revolution and evolution were obeying the laws of destiny; condensation commenced; rotation was its parent.

The circumference of the solar orb was becoming less and less. Neptune, the first-born, was left behind. One after another were left to start life *de novo*;—Mercury, the last. All in obedience to gravitation—to mother-love, continue to hover around their parent. With age, these solar children commenced to grow cold. One by one these planetary offspring, following the laws of condensation, gave birth to satellites.

In the process of the sun's condensation, our earth, like the other solar children, was left behind in a nebulous condition; whether in the form of a ring, like those of Saturn, we do not know. At any rate, the nebulae formed into spirals, such as we now see in the Milky Way. These spiral movements were the result of other nebulae in the path, whose resistance forced the circular movements of the atoms in lineal transit, thus giving the nebula rotation and condensation. As matter is never at rest, the end in all such movements is a globular body rotating on its axis independent of the sun's influence. It is the attractive influence of the sun which gives

our globe its annual revolution around that luminary. Left to itself, as a child of the sun, the earth in a vaporous state obeyed the laws of condensation; the pressure produced heat; heat caused expansion, and by its generated force the vaporous body was reduced to molten matter. Volcanic eruptions were everywhere taking place and hurling the molten matter far beyond the surface of the main body, thus forming a photosphere, of which our atmosphere is the residuum. Looking from another planet, it must have presented an appearance like our sun at this time. In the upper stratum, or what we call space above our atmosphere, intense frigidity prevails. This molten matter in its expulsion from the main body coming in contact with the freezing zone, condensed to such an extent that gravitation forced it back to the main body, there to be again expanded by heat and again thrown off into space. This state of things must have continued for countless æons, during which the molten matter of the greatest specific gravity settled toward the center of the new world, thereby forcing the lighter materials to the surface. The lightest of this material, being water, would have covered the entire surface of the planet but for other causes.

The internal heat and the constant falling of the cold vapors gave rise to incrustation. Thus the igneous rocks were being formed only to be rent into fragments by the explosions from within. In this way our mountains were thrown up and depressions made. The mountains in their infancy were solid rocks; but even solid rocks cannot withstand the erosive action produced by continuous cold, heat and rain. These elements at work, the disintegrated rocks produced earth, some of which was carried down by the rivers and deposited in the bottom of the oceans where, by pressure, it became what is called sedimentary or stratified rocks. But much of it was deposited in the valleys as gravel and mud, where it lay for countless ages before the sun's rays produced the first germs of vegetable life, to be followed by formless protoplasm—later by bioplasmic-cell life. In all this, the vegetable, even the microscopic cell, discloses, not only the vitalized germs of life, but sexuality. From our best data we learn that animal life in its lowest forms, such as the polyp, sea-mouse, coral, sea-urchin, &c.,

made its appearance in the oceans, probably contemporaneously with the flora which so densely covered the entire land.

In the ordinary course of events, no catastrophe intervening, the denudation of the mountains will continue until the surface of the globe becomes a level plain, as it was when first crusted over. Then will the waters return to their original place, covering the entire surface of the earth. But this prediction need alarm no one, for ere that fatal day millions of generations yet unborn will sleep in the lap of eternity.

Earth and mud once formed in the valleys, on the mountain slopes, and on the bottom of the sea, the heat from beneath and the rays of the sun from above vitalized the moist earth, causing its sexual properties to unite, from which the first germs of life originated. Out of the ocean germs marine vegetable and the lowest forms of animal life made their appearance. During this period, the entire surface of the earth was alike heated, mostly from the fires within. This internal heat gave our earth its flora; first its mosses, ferns, grasses; later, dense forests of giant trees covered all the land. Then some unknown catastrophe disrupted the surface of the earth, overwhelmed and buried the forests and destroyed all, or nearly all, animal life. Our coal beds of today and some gigantic animal remains in Liberia, and skeletons elsewhere, are our records of such an event. Geology and paleontology come to our aid. During the early stages of marine life no animal forms existed on the land. Countless æons rolled on to be lost on the plains of time and buried in the depths of eternity, with not a living creature to greet the dawn of day. Death-like silence reigned supreme over the face of the earth; not a fish or reptile to ruffle the placid waters of the mighty oceans; not a beast of the forest to disturb its solitude; not the wing of a bird to waft the still air; no song of the nightingale to break the solitude. Countless ages slept in the labyrinth of time ere animal life in its lowest form, such as the polyp and sea-urchin, made their appearance at the bottom of the seas. Following these came the mollusca, the sea-worms, fishes, reptiles, amphibia, birds, quadrupeds, quadrumana, and lastly the generical *homo*, man. Long ages passed; he was but a savage; later, a barbarian; still later he took on a pastoral life. Before this, the

heavenly bodies above him and the world of phenomena about him attracted his attention; thought burst upon him; reason had been born. He asked himself why and whence all this? Speech, he had not; his thoughts were made known by guttural sounds, and thus, in a dim way, he communicated his thoughts to others. Nature, ever true to herself, uttered not a sound that this generic homo could understand.

Tornados, earthquakes, thunder, lightning, and other natural phenomena, played upon his weak conceptions. The sun gave him light, warmth, and vegetation for food; hence the sun was his greatest benefactor. The moon and stars illuminated his nocturnal pathway; they, too, were good. Such were his first thoughts. They were his friends—he loved and deified them; offered sacrifices and prayers to obtain their assistance. From that day down to the present, weak-minded people have been pouring out their prayers, like the rain-drops in a storm, to encounter naught but blind forces, to echo back as the idle winds rustle in the tree-tops of a pine forest! That which did this homo harm, he feared and hated. Good and evil, gods and devils, had thus been created. The world was divided between them. As evil preponderated over good, so the spirit of evil secured the most of mankind. The serpent being feared more than all other animals, it was selected as the emblem of evil.

But this savage did not stop here. Evolution was developing his dim intellect. Every movable object in nature was endowed with life—like himself, they were living beings capable of thinking and acting; their thoughts came from within; they were invisible. The "soul" had been created.

But death, cruel death, where all was silent, broke in on his vision. Why should that body, once full of activity, cease its motions and return to lifeless clay? Did the in-dweller also cease to move? No, it had only left its life habitat and gone to dwell in the starry realms. The soul had evolved; life continued after apparent death. This soul could come back to do good or harm to this savage. What could he do to obtain the favor of the departed? Ancestor worship was now added to that due to the heavenly orbs and the phenomena of nature. Appeal to the higher powers for help, by prayers and sacri-



fices, gave to the world a religion ordained by the great pantheon. In this appeal middle-men, who better understood how to approach the gods, were called in; a priesthood was thus created. Once in power, this divine order joined its forces to perpetuate its rule. As time rolled on this superstition rooted deeper and deeper. Savagery gave place to barbarism; civilization followed; but man's early impressions stood by him. To-day man is still groping his way along this old, beaten trail of pantheism, the slave of his first impressions.

Evolution, heedless of man's supplications, moves steadily on. States and empires have come and gone. New ones on the ruins of the older are with us. The great states of Europe and America rollic in the throes of unbridled passions. Wars between nation and nation hold their ceaseless sway. Kingdoms, empires and republics, rise and fall. Millions on millions of human beings go down in sorrow and death, unheeded and uncared for by their rulers. The lower orders of animals are being sacrificed to appease the appetite of man.

Life to all the world is the same; it has one origin.

Beast, bird, fish, worm, insect and man, are of equal value in the world's vast laboratory of economy. Each and every animal alike holds on to life. Man, the most cruel of all, with cold indifference, ruthlessly destroys all below him, and in wanton madness tramples down his kind. While man is the last order, it would be a misnomer to credit him with being the highest order of the animal world—unless the extreme of cruelty entitles him to that place.

Alameda, Cal., November, 1903.

*"Waifs" to be continued next month in Part II. Romance of Life.*

PUBLISHER'S NOTE.—In the January REVIEW I shall publish (as Part II. of "Waifs," etc.,) a *highly romantic STORY* by JUDGE LADD! It is his "maiden effort," in more than one sense, at writing pure fiction, and every admirer of the Judge's writings should read it! REVIEW for January, 10c. per copy, three for 25c.—*None free*—the story alone is worth more than ten cents. New subscribers will receive the January number if they send in their subscriptions early. I expect to secure from Judge Ladd other exceedingly valuable contributions for the REVIEW during the year 1904, Common Era.—S. W. D.

## A WORD FROM DR. YORK.

LOVING TRIBUTE TO H. L. GREEN—KIND WORDS  
FOR THE HUMANITARIAN REVIEW.

*Mr. Editor*—Permit me to use a little of your valuable space to express my deep regret at the death of my old-time friends, H. L. Green and Mrs. Green, of the *Free Thought Magazine*.

For many years, and ever since the founding of our National League, I have been personally acquainted with H. L. Green, and have always found in him the uncompromising foe of superstition, an honest, able and conscientious worker in the cause of mental liberty, and have always been proud to call him my friend. I can only hope the management of his excellent *Magazine* will fall into the hands of those as able and kind as our departed brother, who wrote and spoke in no uncertain tones against the superstitions of religion. Rest to his tired, care-worn heart! And may the good seed of truth which he has scattered with lavish hand enrich the future years with more of light and truth!

Brother Green had a level head and kind heart, and he has left his mark on the history of American Liberalism. Brother Green's *Magazine* for November should have been on my table ere this, containing a short report of my work in Oregon (together with my portrait), I having received a card from his hand with the promise to send me a dozen copies of the November number. But such is life; we are always in the midst of death. And if there be any lesson for us in the departure of Bro. Green, it is that we who remain for a little season will act with renewed energy in our noble cause, and cherish with more faithfulness and

helpfulness the means we have left for the promotion of Liberalism

One by one our editors and lecturers are passing away, with few young men disposed to take up and carry the increasing burden of Freethought; and, to my mind, at *no* period has there been a greater need for earnest, faithful workers with tongue and press than at the present time. And I wish that I might utter some kindly words that would inspire our Liberal friends with a spirit of helpfulness toward our press, and to those who toil in our ranks, and who labor early and late, for a mere pittance of support, to sustain the noblest cause known to the intellect of man.

THE HUMANITARIAN REVIEW is before me, and comes with an increased and most worthy demand for a helping hand, and gives fair promise of enlarged usefulness as a rising exponent of true Liberalism; and, as Liberals, we cannot afford to turn a deaf ear to the just claims of this new magazine, published by S. W. Davis at 852 E. Lee st., Los Angeles, Cal.

The November number of the HUMANITARIAN REVIEW is chock full of good things, and we noted with special interest the editor's article on the Universality and Supremacy of Natural Law, revealing, as it does so clearly, the completeness of Nature, and thus dispensing with all unseen intelligent agencies in the support and control of this universe of matter and force. This article alone is worth double the price of the REVIEW for the year, and "hits the nail on the head" when it teaches that "the supernatural" is only a name for that which in the nature of things does not exist, and is the raw material out of which all ghostly religions are made. Permit me also to note my pleasure in reading the opening article in the REVIEW under the caption "Optimistic Secularism," by my long-time friend, F. E. Sturgis, sparkling with bright and living thought; and I hope we shall be favored often by our Los Angeles friends in the pages of the REVIEW. And also the pertinent, bed-rock remarks of H. L. Green (almost his last words) on "Two Kinds of Freethinkers," which I most fully endorse.

Bro. Davis, I wish I could send you a hundred dollars to help place the REVIEW on its feet—we need the kind of work

it can do for Liberalism; but who ever heard of Freethought speakers having any money?—hardly enough to grind along and remain in the lecture field. But we will do our part, and hope the Liberals of the country will find it in their hearts to respond with a helping hand to make the REVIEW a power for good. Prayers and good wishes are all right in their places, but are too cheap as a substitute for CASH with which to put life-blood into the magazine, which has made such a good start during the first year of its career.

Bro. Davis, be of good cheer: you will have help to make the HUMANITARIAN REVIEW a power for great good in its chosen field of Liberal Thought. *THE REVIEW has come to stay, and has well-chosen its field between the dead level of that conservatism which benumbs the mental faculties and that sort of rabidism which hurts and drives from us those whom we would win to the acceptance of the gospel of Nature.*

With many good wishes for the prosperity of our cause, and faith in the helpfulness of those calling themselves "Liberals" to sustain the noblest cause on earth, I am most sincerely

Yours for all Truth,

DR. J. L. YORK.

P. S.—Enclosed find P. O. order for \$1. for renewal of our subscription, and more later on.

DR: Y.

San Francisco, Cal., Nov. 17, 1903.

### IMPORTANT HUMANITARIAN WORK.

The most important work to be done by Humanitarians to-day, is to teach the people the truth about the Bible. Teach them its origin, and what it is actually worth to humanity at the present time. This does not mean the book should be destroyed. It does not mean that a single passage containing truth or holy sentiment should go unnoticed or unappreciated. But it does mean that it shall no longer be regarded as the word of God, therefore an infallible guide in all the affairs of man; that it shall no longer be considered blasphemy to criticise, nor a sin to disbelieve it; that it shall be known to be what it really is, a work of man, and shall be entitled to no more important place in our household than many other books.—*Myra E. Withee, in the Free Thought Magazine.*

# THE HUMANITARIAN REVIEW

SINGLETON WATERS DAVIS, EDITOR.

Published Monthly, at 852 E. Lee st., Los Angeles, Cal.

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VOL. I. LOS ANGELES, CAL. DECEMBER, 1903. No. 12.

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## EDITORIAL DEPARTMENT.

### DEATH OF H. L. GREEN AND WIFE.

HORACE L. GREEN, editor of the *Free Thought Magazine*, Chicago, and his wife died together while asleep in their room at 213 E. Indiana st., Chicago, on the night of Oct. 29, 1903. It is known that they died from asphyxiation by illuminating gas, as when found the room was full of gas that had escaped from an open burner, but it is not certainly known why the gas was not turned off — whether accidentally or purposely allowed to escape. The immediate friends and acquaintances of Mr. and Mrs. Green are divided in opinion as to whether they were the victims of accident or despair.

The facts that seem to support the theory of suicide are, briefly, these: They were both old and in very poor health, no longer able to conduct the publication of the *Magazine*, to which the last twenty years of their lives had been zealously and self-sacrificingly devoted, from which they received far too small an income, and other means of earning a livelihood being unavailable in their old age and enfeebled physical condition; some time ago their only son, Horace G. Green, who

had been the business manager of their magazine, and a young man of splendid qualities and great promise—whom they had hopefully expected would continue the noble work after they had ended their days of usefulness—suddenly died and left them heart-broken; Mr. Green had of late been arranging his business affairs in expectation of death at no distant day, and had often spoken and written to his friends of this expectation, but a few hours before death making an almost prophetic remark regarding that event; and they had both often expressed the wish that they might die together, that neither should be left to mourn the loss of the other in addition to their already overwhelming sorrow.

On the other hand, the accident theory seems to be supported by these facts: Mr. and Mrs. Green were so enfeebled by old age and sickness that they might have failed to properly turn off the gas; they were found in their customary night-clothing, in bed, apparently having retired as usual, and apparently having died while asleep; Mr. Green had not yet completed the arrangement of his business affairs; he left no written statement regarding any reasons for suicide, nor what disposition he wished to be made of his personal effects and the bodies of himself and wife, no word of farewell to any of their many friends, no final word of any kind—those who best knew and understood Mr. Green say that he certainly would have left a written statement if he had contemplated suicide.

So the sad affair remains a mystery as to the cause. But be it one thing or the other, I have no word of condemnation; only words of praise, pity and deepest sorrow.

H. L. Green was born Feb. 18, 1823, and hence lived to be nearly seventy-six years of age. Mrs. Green, was, I believe, seventy-two years of age. Mr. Green had been prominent in Freethought propagation work for many years, and widely and very favorably known among Liberals everywhere. His *Free Thought Magazine* was the very best Liberal periodical published anywhere, and deserved a thousand times more patronage than the notoriously apathetic Freethought public ever gave it. Its chief fault was its *low price*; a reform monthly of its size, being without advertising patronage, was well worth two dollars a year, and Bro. Green was the sufferer on



this account. He was magnanimous, liberal and humanitarian to a fault—his only reward, consciousness of doing *right*.

I am happy to be able to say that H. L. Green was my friend; and he had been very kindly-disposed toward the *REVIEW* though it occupied, to a degree, the same field as that of the *F. T. Magazine*. I have always esteemed Brother Green as one of the very best representatives of what I believe to be true Liberalism, and in his death I feel not only the loss of a true personal friend, but that the cause of Liberal Freethought has lost one of its most bright and shining lights and most zealous yet tolerant champions. In his work for humanity he still lives, and in it is his immortality.

At the funeral, Sunday, Nov. 1st, Judge C. B. Waite and M. M. Mangasarian made brief addresses in which deserving tributes were paid to the noble character and great services to humanity of Mr. Green and his devoted wife.

In the burial, the bodies of both Mr. and Mrs. Green were placed in the same grave, with that of their son, which had been exhumed for that purpose, placed between them—a fitting recognition of that love for one another that was dearer than the love of life and stronger than the fear of death.

This consolation remains with us: If death ends all, they shall never suffer more; if there is a future life, the life so well-lived here was surely the best possible preparation for it, wherever it may be or whatever may be its nature.

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#### A NEW BODILY-RESURRECTION THEORY.

Mr. Charles Hallock, M. B. S. (i. e., Member of the Biological Society, of Washington, D. C.), has an article in the *Open Court*, of Chicago, on "The Body of the Future Life: Is it Electrical?" in which he presents the exceedingly bizarre hypothesis that the "body of the resurrection" may be electrical in nature! He makes some very unscientific statements, an "M. B. S." though he be. For instance this: "What other substance than electricity is so subtle that solid bodies present no obstacle to its passage, and yet so potent that it can smash rocks to atoms? Christ's resurrected body possessed this nature." This sort of science must be of the "Christian" or the

"New-Thought" variety, simply pumped out of the exhaustless well of the writer's "inner self" or "subconscious" mind, for certainly Mr. Hallock nor any chemist has ever demonstrated electricity to be either a simple chemical element or a compound of known chemical primaries, having physical so-called properties of weight, color, consistency—chemical affinity, or biological organization; and, surely, Mr. Hallock has not been vivisectioning "Christ's resurrected body" or subjecting it to chemical analysis in the crucible and retort, or to experiments with it as a means of running street cars and lighting city streets, that he can say as a scientist positively and unqualifiedly, as he does, that "Christ's resurrected body possessed this [electrical] nature." If Mr. Hallock will go out any clear Easter morning and look at the rising sun he will see the only and original "resurrection body of Christ!"

The editor of the *Open Court*, in commenting on this article, half apologetically, says: "We need not hesitate to say that we make room for it not because we endorse the author's theory. . . . The difficulties of a body of resurrection are certainly not removed by Mr. Hallock's theory, and we publish his article merely as an interesting suggestion."

And what does it suggest? To me, this: That an "M.B. S." who wastes his time and energies trying to bolster up the nearly-abandoned superstition of a post mortem bodily resurrection is no biologist, and belongs in the "dark ages."

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N. B.—THE REVIEW is sent to those who order it till they order it discontinued, at which time all back dues must be paid.

Please notice that this is No. 12 of Vol. I. of the REVIEW, and with it all yearly subscriptions that began with the first number expire. It is hoped all such will renew promptly.

After quoting from the November REVIEW Bro. Green's article on "Two Kinds of Freethinkers," the *Blue Grass Blade* makes this "Comment.—The same day that I got the news of old Bro. Green's death I got the HUMANITARIAN REVIEW, with the above in it. That, in my judgment, is the keynote of Infidel success. The beauty of it is, that it is bound to win for each of us personally, if we live up to it, whatever may become

of all else. It is a grand sentiment to write before one dies, and when I die I want it remembered that I endorsed this sentiment of Bro. Green."

Prof. W. F. Jamieson, now of Pentwater, Mich., in a very friendly letter says: "The HUMANITARIAN REVIEW is the best magazine published; your type is clear and large, paper excellent in quality. Your article on the 'Universality of Natural Law' is fine. Your reply to our Christian Science friend is analytic, and the page article from our unfortunate Friend Green is well-timed. Yes, there are 'two kinds of Freethinkers'—'Advancing a higher civilization and making the world better' (REVIEW, p. 252,) is one kind. That is ideal and practical Freethought. If Freethinkers everywhere would carry this ideal into the practical, proving themselves better men and women than are sectarians, we would win the battles for Truth and Humanity."

In the January number will appear the first of a series of splendid articles by Prof. Jamieson entitled "Truth Demands Debate." No Liberal can afford to miss this feast of reason.

Dr. York's letter in this number has the ring of the true metal. *Be sure* to read it. The Doctor has just recovered from a long illness, but I am glad to hear by his own words that he is now "all right." Just observe how the veteran lecturer sent in his renewal for the REVIEW a month before it was due! Let me gently whisper—THAT'S A FINE EXAMPLE!

In a letter from Geo. B. Wheeler, of late business manager of the *Free Thought Magazine*, he says: "I propose going ahead with the *Magazine* as soon as circumstances will permit. If I continue with it, Hulda L. Potter Loomis will be its editor." I hope the *Magazine*, as it was, will still live.

The Bible-in-the-schools fanatics of California are about to make a thoroughly-organized campaign in favor of legalizing "the use of the Bible as a text-book in the public schools of the State." Wake up, Liberals, wake up! January REVIEW will very fully discuss this question from the Liberal standpoint.

In the *Torch of Reason* of Nov. 12th is a very instructive article by Judge Parish B. Ladd, under the head, "Evolution—Thales to Darwin," a concise history of the evolution theory in which it is shown that many philosophers (especially those

of pre-eminence) of Greece from about the year 600 B. C. E. onward, and many renowned European philosophers from about the year 1550 C. E. to the present time, expressed more or less definitely the theory of progressive development or evolution; though Darwin was the first to make extensive observations, experiments and search for facts, upon which he inductively based the theory and presented it in a manner that was acceptable to reason.

THE REVIEW this month is eight pages larger than its regular size during this first year, which rounds out an even 300 pages for Vol. I. Next year, I propose to continue regularly this enlarged size, and even increase it if increased patronage will warrant it. Other improvements will appear next month.

Prof. J. S. Loveland, the widely-known veteran Liberal lecturer and writer, of Summerland, Cal., recently made a friendly call at the REVIEW sanctum, on his return from several months' rustication on the San Bernardino mountains.

Judge Parish B. Ladd's very interesting and highly romantic "love story," Part II. of "Waifs on the Tide of Time and Eternity," in the REVIEW for January. Price 10c.—none free.

You want Dr. Mangasarian's works; read the ad on page 2 of cover and see how easily you can get them.

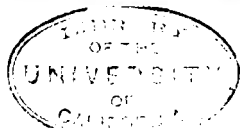
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## BOOK REVIEW.

**PERFECT HEALTH: How to Get It and How to Keep It.** By One Who Has It. True Scientific Living. Linen, pp. 210. Published by Charles Haskell, Norwich, Conn. For sale by S. W. Davis, 852 E. Lee st., Los Angeles, Cal. Price, post-paid, \$1., or with the REVIEW one year, only \$1 60.

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Books received, but held over for review until next month for lack of space: "Convent Cruelties," "Concerning Human Carnivorism," and "Return to Nature," and some periodicals.



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